

from O. Hochstrasser<sup>2</sup>

A DISSERTATION

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# RELATIVE DUTIES

BETWEEN

THE DIFFERENT CLASSES AND CONDITIONS OF SOCIETY:

ALSO, PROVING

# SLAVERY

CONSISTENT WITH

THE SPIRIT OF THE LAW AND GOSPEL.

AND WITH THE

OPERATIONS OF PROVIDENCE.

BY THE REV. JAMES LOWRY.

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## A DISSERTATION.

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### ON RELATIVE DUTIES.

**WHAT** is Slavery? It is the performance of the duties, that arise out of the relation subsisting between the master and the servant.

**What** is the state of Marriage? It is the performance of the duties that arise out of the relation subsisting between the husband and the wife.

**What** is the obligation that subsists between parents and children? The performance of the duties of the relation existing between them.

**What** is the obligation of citizens, and the executive officers of their Government? The performance of the duties of the relation, they stand in towards one another. These relations, with many others, are all established in the word of God, and the corresponding duties enjoined to be performed; first from the ground of the authority of God, second in the spirit of obedience and love, and that, both to God and one another; that is, all the duties enjoined, and required to be performed in the spirit of the gospel. God requires no duty to be rendered to him but what is a moral duty, and consistent with the scriptures, and with the very spirit of the gospel. The moral nature of every duty arising out of each of the above relations, must be legitimately referred to the relation. If the relation is moral, the duties of that relation are moral; if the duties are moral, the relation that gives rise to the duties is moral. And the whole system of God's government of our world, is founded on the law of his nature and ours. What was that law? The law that was written on man's heart, when he was created; the law of his creation, and after sin effaced it, a summary of which was written on two tables of stone; this is sometimes called the law of nature, the law of creation, the moral law, the law of love, as love to God and love to man fulfil it. As every command of God is to be obeyed, and every duty required, is to be performed in the spirit of obedience and love. So there is no command given, no duty required, but what is consistent with the law of nature, with reason, with the scriptures, with the very nature,

and will of God, with the spirit of the gospel, and with the whole system of Jehovah's jurisprudence in our world.

That we may justify the ways of God, in his establishments and requirements among men; we observe what may be called the abuse of any moral relation, is not to be charged on the relation. The abuse of any relation, that is morally established in society, must be considered, as an illegitimate in that relation; an act, or production contrary to the law, or the duties of the relation. With what may be called the abuse of slavery we have nothing to do; every good man will most cordially condemn it, and no bad man will justify it. The abuse does not belong to the relation, and it is most unjust and slanderous to charge it on it. The abuse properly belongs to the characters between whom the relation subsists, and not to the relation.—The best measure to do away the abuse, is to throw more morality into the characters performing the duties of the relation, and the abuse will cease. To abolish the relation between master and servant, because of the abuse, is entirely an infidel measure: because you abuse, I will destroy; because you are a wicked man, I will kill you; this is God's prerogative, not man's. God destroyed the antediluvians, the inhabitants of the cities of the plains and the Canaanites for their wickedness, but the abolitionists have not this power, although they would claim the like power: they have the same power and right to destroy persons as to abolish relations; that is, neither power nor right to do so.

Now what is it that men does not abuse? They abuse their reason; often heap a most tremendous load of abuse on their christianity. How often is the relation between husband and wife abused? Suppose a society of respectable men would raise the hue and cry against the relation established by marriage, as they would against a robber, and by their money and influence cause a general turmoil among the people, and get up abolition societies for the express purpose of abolishing the relation between husband and wife. What ought the world to say of such a set of men. Suppose they had done the same to abolish the relation between parent and child, or that between governor and governed: with the same impropriety the leaders of the abolitionists have used their money and influence to establish societies to abolish the relation between master and servant.—And for what reason have they done this; have they proved that slavery is sinful? have any of them dared to take up the subject

and give it a candid investigation? No, not one of them. But they have said that it is sinful; their assertion is their mighty argument. They have said, it is contrary to the law of nature, contrary to the scriptures, and contrary to the spirit of the gospel: this is all dogmatical assertion, without argument. To be sure the Abolitionists have treated slavery, just as Voltaire, Didero, D'Alembert, and Frederick of Prussia attempted to treat Christianity: they made ridicule the test of truth, and whatever they could ridicule was wrong, and what they could not was right, and they carried their ridicule to the degree of the highest blasphemy. They also were the first to publish tracts, infidel pamphlets, and of these some they sold, some they gave away, and others they dropped at public places and cross roads. These measures, used by scholars, by men of abilities, men of the first order of minds, but men destitute of the truth, and of black hearts, caused the French nation to become so far infidel, that their representatives, the Chambers, in their legislative capacity, by enactments deified Reason, changed the sabbath from the seventh to the tenth day, and declared that death was an eternal sleep, with other demoralizing decrees. David Hume, as great an Infidel as any of the others, and perhaps no better man, seeing the folly of the confederated madmen, and that they were disappointed in their purpose, thought, what ridicule with all the adopted means could not do, reason could. And therefore in his essays attempted to put down christianity by the power of reason; but he, although the only honest deist that has yet appeared, succeeded just as the christian world might have expected. These infidel abolitionists have adopted the same means, with some improvement; they have borrowed from the infidels the powerful measure of publishing tracts and incendiary pamphlets, and distributing them by all means in their power, lawful or unlawful; and they have taught their children to lisp their taunts and jeers against slavery, imbuing their young minds with all the prejudices which the leagued infidels had against christianity. Moreover, they have exaggerated the abuse of slavery an hundred fold, and thrown all the immorality of that abuse back on the relation, and thus have they slandered a moral relation, slandered all slave-holders, slandered the holy scriptures, and most sacrilegiously slandered their own profession of christianity, and proved themselves to be either Jacks or Tigers either awfully ignorant, or awfully wicked. Most evidently

they have gloried in professing to use their money, their influence, and their most ardent zeal, to effect the most hell-born measures, most fittingly constructed for the butchery of hundreds of thousands. And they do all this under the sacred authority of christianity ; thus blaspheming the doctrine, and the very spirit of the gospel, using christianity as a matter of convenience, of policy, and interest, just as you would use a block to mount your horse. Such men must consider gain, godliness! Oh astonishing ! tell it not in Gath, publish it not in the streets of Askelon, for deists will rejoice, infidels will triumph. It is evident the abolitionists care nothing for religion, and they care as little for the master or the servant. If the exercise of humanity be their object, why, but they look at home, and they will see numerous objects who are in ten fold more need of their humanity than our servants are, and they have no one to care for them, but our servants have. Humanity neither at home nor abroad is their object, their object is a deistical measure, connected with a political advantage : as they are infidels, they are enemies of religion, as they are politicians, they are enemies of the slave-holding States, and as with one mighty political blow, they can injure religion, crush their political rivals, and aggrandize themselves, they are determined to persevere.

This is an age, in which infidels by the name of christians, are endeavoring to undermine the influence of the gospel in the minds of its professors, and that by its own friends, and with its own weapons. Formerly they persecuted christianity and its professors, but that did not obtain their object. They tried to degrade it by making it the object of their slander, their scorn, and ridicule; that also failed of their purpose. They made a bold and manly effort to destroy it by the aid of science, and power of human reason ; this must be considered the most gentlemanly, and dignified attack that has ever been made against christianity. The leaders, and generals of the infidel corps, boasting of the light of science, of reason and experience, and being well used to stratagem, made, with all their concentrated forces, a well arranged attack upon the christian phalanxes, from which christianity appeared like a golden crown, which the more it was rubbed, the more it shined. From this they learned that it cannot be subjugated by open enemies. Therefore they have changed their manner of attack. At present infidels are wearing the livery of christians, entering into their

ranks, familiar with the friends of christianity, partaking with them of her ordinances, using social intercourse with christians in christian fellowship, and under the semblance of christian doctrines, and by their influence in this manner, organizing mankind in constituted societies, to give authority and sanction to human appointments, and human ordinances, laying aside divine and substituting human means. Laying aside the scriptures, the standard of what we are to believe and do, and taking up opinions and decisions of societies organized with prejudices, and cherished with care, for corrupt purposes. In the same manner the Roman Pontiff introduced corruptions into his church, when he laid aside the scriptures as a guide in difficult cases, and had recourse to councils and synods organized and embodied by his corrupt influence. The abolitionists lie under a charge similar to that of the Roman Pontiff, they have forsaken the standard of right sentiments, and taken the prejudiced opinion of societies constituted by corrupt influence. They also are charged for condemning slavery, because of the abuse of it: upon the same principle, and according to this rule, we must condemn every relation that God has established in society, and we must abolish the use of every good thing that God has given us, even that of money, and likewise, that of food, because some will eat too much. We pronounce this entirely an infidel sentiment; it is rebellion against the word of God, which says, 1 Tim. iv : 4, "every creature of God is good, and nothing to be refused, if it be received with thanksgiving." Every creature of God is good, every thing, every possession, every work, every production to which God gives us a right, is good, and nothing to be refused; because bad men abuse these and the like things, that does not render them a curse to the others who do not abuse them.

To abolish because of abuse, is rebellion against God's good providence towards us. God in his goodness has provided richly, both for our necessities, and comforts, and we will abolish them, because some abuse them, or we will not receive them because some abuse them. Both of these views are couched under a bad sense of religion, and ought to be rejected.

In the same manner, we lay the heavy charge of infidel motives, on temperance societies, who are now wishing to become an organized body, for the express purpose of entirely abolishing the use of ardent spirits, wines and cordials. and that, purely

because they are abused ; there can no other cogent argument be advanced against the use of them. Temperance men have made great efforts, and gained many disciples even among good christians, although their constitutions do not recognize the authority of God, as a primary motive, to induce men to be temperate. These constitutions asks no other aid, than that of the authority of the society to enjoin obedience to their requirements. I do most cordially pronounce myself an entire friend to the temperance cause, when placed under proper circumstances. But their not recognizing the primary motive of good morals, and their over much zeal for a total abstinence from spirits, and wines ; together with the most daring effort to exclude the use of the latter in the administration of the holy supper, are propositions to which no loyal subject in God's moral world can accede. The temperance cause, no doubt, has done good, in as far as it has had a tendency to lay aside the abuse of ardent spirits : but there is no doubt it has done also much evil, just in as far as it has had a tendency to take mankind from under the authority of God, and place them under the authority of men, united in organized societies, for the purpose of giving a sanction to their measure. These societies have thus deprived their members of the best principle of good morals, the fear of God, and substituted for it the fear of man, or at least they have had an influence of this nature. Although a friend to temperance, and a member of the society, yet I am now sensible, and I do pronounce the temperance cause as it is established, a human ordinance, an infidel measure, and it will soon die away, or be new modelled upon christian principles. Besides, it abolishes the use, because of the abuse, and that is a rebellious principle for man, either individually or collectively to act upon.

Of the same nature are the Masonic Lodges, who professed to exercise the great principle of philanthropy, without the aid of the gospel. And though they are routed in the Northern States yet they are rallying their scattered forces on the subject of abolition, that they may ostentatiously exercise their philanthropy in another way, still without the aid of religion ; this aid they profess to have, but act contrary to its influence. And they are in their present ardent measures, as void of religion, as when they were most zealous free masons.

What we have been saying of theological infidels, we may

say of our political infidels, who would treat the constitution and the federal government established on it, as the others have treated the Bible and christianity established on it. When a few individuals, by money and corrupt influence, will organize and embody a convention or number of men, to pass resolutions and adopt such measures, as will give authority and a sanction to certain men, and certain measures, that would tend to destroy the constitution, subvert the government, and increase their own political and personal consequence, then these individuals, their motives and measures, ought to be condemned and set aside. Because the ascendancy gained in this manner, is by private and corrupt influence, and not by any organized voice of the people. They thus make infringements on the rights of the people; tend to destroy the federal covenant, and overturn the liberties enjoyed under the government. All individual influence thus unduly combined and organized, proceed from corrupt motives and are intended to deceive and mislead. In this way the Pope acted by his councils and synods, to give authority and sanction to his articles and decrees, for the purpose of destroying the purity of the church, and aggrandizing himself and party. In this same wicked way, have the abolitionists acted, with their abolition societies, incendiary pamphlets, and abolition preachers, for the purpose of deceiving and misleading the people, from a scriptural view of the subject of slavery.

By similar proceedings, some under the administration lie obnoxious to a heavy charge, for using undue and corrupt influence, to change the nature of the government, subvert the liberties of the people, and by corruption and error, draw them from the standard of political truth.

When an influential party becomes so depraved as to use their money and influence in organizing societies, and collecting bodies of men, to sanction and legalize their opinions, with pamphlets, newspapers, preachers and advocates to publish them, their error and corruption come in like a flood. The abolitionists are charged with doing this.

So much for those who adopt measures to draw off mankind from the truth, and from the authority of God, and who would place them under their own authority and corrupt regulations.

We are truly sorry for our christian brethren of the North and South, who are led astray by the slight and craft of designing and wicked men.



We have thus honestly stated our opinion of the abolitionists, and compared their proceedings with that of others, whose object was to deceive and mislead mankind, and we do consider, they have never yet made out their plea against slavery, all they have said against it, can be viewed in no other light than unprovoked, ungentlemanly, verbal and written slander.

We now proceed to make out our plea against them, in trying the morality of slavery, by the law of nature, by the scriptures, and by the very spirit of the gospel.

He that does good to others, by the same action does good to himself, and he that does ill to others, by the same action does ill to himself.

If you flatter men you will offend God.

One drop of spiritual joy, is better than an ocean of carnal mirth.

No man is great, till he sees that every thing in the world is little.

We first make some preliminary observations.

1. All authority, and power, and counsel, and understanding, and wisdom, belong to the Father, as absolute God.

2. We will only stay to prove this by his delegation of them to the Son, as mediator. Matt. ii : 27, and xxviii : 18. "Not only all power, but all things in heaven and earth, are delivered unto the Lord Jesus by the Father." And he says of himself, "counsel is mine, and sound wisdom, I am understanding, I have strength." Prov. viii : 14.

3. He has made a delegation of these to men. Jesus Christ has on his vesture, a name written, King of Kings and Lord of Lords. Rev. xix : 13, and 14. And he says "by me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth." Prov. viii : 15, and 16. Again Romans xiii : 1. "Let every soul be subject unto the higher powers. For the powers that be, are ordained of God, whosoever therefore resisteth the power, resisteth the ordinance of God. And they that resist, shall receive to themselves damnation."

4. All political, civil, ecclesiastic, and household authorities receive their power and authority, and counsel and understanding, and wisdom, from the Lord Jesus.

5. The Lord Jesus has not only revealed himself, as the God of power, authority, counsel, understanding and wisdom, but also as the God of love, that is the God of life. 1 John, iv : 8.

and 16. This is the necessary pre-requisite qualification, to enable us to exercise the former, in a proper manner. For example: the Lord Jesus communicates to us his power, authority, counsel and understanding; but that we may exercise these, by doing what he commands us, in a right spirit, he must communicate also to us, his spirit of love, or his life; it is the possession, or the communication of his spirit of love, or his life, that completely qualifies man for exercising dominion. Therefore the Saints shall judge the world. Why shall the Saints judge the world? Because they possess the life of God, that to which dominion is necessarily attached, and without some degree of which, there is no right exercise of power. The least glimpse of God's favour, casts a thick darkness upon all worldly glory.

6. The Lord Jesus is not only the source of all power and authority, but also of all qualification for the right exercise of power and authority. His love communicated is life, is happiness, is enjoyment, and to be deprived of it is the state of death. Again, God communicates to us his power, his authority, his counsel, his understanding, and we receive these, and exercise them in doing what he commands us; but to make our act his act, or such as he will acknowledge, he communicates to us, his spirit of love, his life, and we in that spirit, exercise his power, his authority, his counsel, and his understanding, in doing what he commands us. In such a case we say our act is his act, and such as he will acknowledge, as acceptable service done to himself. When we perform actions thus, we in a right spirit do what is our duty. We must still bear in mind, all our powers and qualifications, whether they are moral, rational or physical, come to us from God, and we are bound to exercise them for him, and that in whatever situation his providence has placed us, whether that of a prince, a subject, or a slave.

7. The service that we are required to render to God is illustrated, by the service, that servants, in the scriptures, are required to render unto their masters: Psalm cxxiii: 2. "As the eyes of servants look upon the hand of their master, and as the eyes of a maiden, unto the hand of her mistress, so our eyes wait upon the Lord our God, until that he have mercy upon us." As the eyes of devoted servants, for such must be meant, before their service could set forth the service we owe to God, look upon the hand of their master and mistress, for entire direction, in their service, work, and business, to point out to them

what they shall do, that they may perform it in obedience, love and care. Servants patiently and submissively eye the hand of their master, that corrects and chastises them, and bear it with meekness, looking at the hand that smites, till it shall have done smiting, and have mercy on them. Thus the saints look at the chastising hand of God, and humble themselves under it, and patiently endure it, till the Lord shall please to remove it from them, and this agrees with what follows, until, that he have mercy upon us. Thus the meek, submissive and sincere service of devoted servants, points out the kind of service we ought to render to our God.

Malachi i : 6, says, "A son honoreth his father, and a servant his master, if then I be a father, where is mine honor, and if I be a master where is my fear saith the Lord of hosts." Here the honor and fear which is due to God, is illustrated, by the honor and fear which a son exercises towards his father, or a servant towards his master. This shows as a son is required to act towards his father, so a servant is required to act towards his master. No one can say the duty of a son to his father is immoral, so no one can say the duty of a servant to his master is immoral, because they are both on the same footing. Again, no one can say the duty that a father owes to his son is sinful, so, the duty that a master owes to his servant is not sinful, because they are of the same nature. And farther they are of the same nature of the duties that they respectively owe to their God; that is all their duties must be performed in the same spirit: in the spirit of the gospel.

We honor a superior for his dignity, we fear him for his authority. Honor in the word of God implies not only outward, but inward honor, spiritual honor, the honor of the heart.

And this honor, implies in it inward fear, filial fear, dutiful fear, holy fear, the fear and reverence of the heart. It is the duty of a son thus to honor, and fear, and reverence his father. And it is equally the duty of a servant thus to honor, fear and reverence his master. Thus, the service, the honor, the fear, and the reverence we owe to the Lord, are explained by those duties that a son owes to his father, and those duties that a servant owes to his master. And in doing so they are serving the Lord, obeying his commands.

In Matthew vi : 24, it is recorded, "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other; ye cannot serve God and Mammon."

Here it is clearly stated, that love is absolutely necessary, to enable a servant to serve his master, for he cannot serve two masters, because he cannot love two, who are of contrary interests, and issue out contrary commands. God, and Mammon, or the world, are two masters, whose commands clash. God is our master by creation, preservation and redemption. The world is our master, by intrusion, usurpation, and a general estimation; too many esteeming it as their chief good, and delighting in it as their chief joy, have hated God and loved the world. But when two masters are subordinate, and their commands subservient to one another, the difficulty of serving both is done away. No man can serve God and the world, but he may serve God with the world. No man can serve God and Mammon as his chief good and ultimate end. No man can divide his heart between God and the world. This shows how necessary the principle of love is even to a servant, to enable him to serve his master. And he serves his master with the same spirit, that he serves his God. A servant cannot do his duty to his master, unless he loves him; manual labor only, will not do, he must also give him the affections of his heart. Love has a primary and prominent agency in the discharge of the duties between the master and the servant. If love is necessary to enable him to serve his God, it is just as necessary to enable him to serve his master. And his service to his God is explained by his service to his master. And the reason is obvious, because when he is serving his master, obeying his lawful commands he is serving his God.

Slavery is not sinful, because, first,—God has predicted the relation of slavery in his word.

Secondly. He has authorized slavery in his word, and brought it to pass in his providence.

Thirdly. He has not only recognized the relation, but has established slavery by the precepts of the moral law.

Fourthly. He has enjoined the duties of that relation, in the New Testament, to be performed, as strictly consistent with the spirit of the gospel, as the duties of any other relation are enjoined.

First. Almighty God has in his word revealed a prophecy, that slavery should in due time exist in human society.

Genesis ix: 25, And Noah said cursed be Canaan, a servant of servants shall he be unto his brethren.

The word in the original, obed obedim, here translated servant of servants, signifies a slave, a bond-man. The phrase servant of servants, is of the same cast, as holy of holies, king of kings, song of songs, and the like expressions in scripture, importing that they should be the lowest and basest of servants.

Thus God, willing to manifest his superintendence and government of the world, endued Noah with the spirit of prophecy and enabled him to disclose some purposes of his providence, towards the future race of mankind. At the same time, it was some comfort, and reward to Shem and Japheth, for their reverence, and tenderness to their father, to hear of the blessing and enlargement of their posterity; and it was a mortification and punishment to Ham for his mockery and cruelty to his father, to hear of the malediction, and servitude of his children; and that as he was a wicked son himself, so a wicked race should spring from him. The natural consequence of vice, in communities, as well as in single persons, is slavery.

This curse particularly implies servitude and subjection.—“Cursed be Canaan, a servant of servants shall he be unto his brethren.” The word brethren in Hebrew comprehends more distant relations. The descendants therefore of Canaan, were to be subject to the descendants of Shem and Japheth. The same thing is repeated again and again, in the two following verses, and Canaan shall be their servant; so that slavery is as it were the burden of the prophecy. As it is in all human governments, so it is the law of Jehovah’s empire, to exalt loyal subjects, and degrade the rebellious. Remember, it is the life of God in the creature, that qualifies and entitles them to rule. To be deprived of the love of God, or to be forsaken of God subjects to slavery, and misery. The curse then evidently is a prediction of what God in his own purpose would inflict on Ham and his descendants for their wickedness, without including any crime on the part of Shem and Japheth, for receiving them as servants. If it is sinful for a master to have servants, the blessing pronounced on Shem and Japheth would have been a curse. Verse 26, “Blessed be the Lord God of Shem, and Canaan shall be his servant.” The first part of Shem’s blessing was, that the Lord God would be Shem’s God, and the second part of his blessing was that Canaan should be his servant.—Verse 27, “God shall enlarge Japheth, and he shall dwell in the

tents of Shem, and Canaan shall be his servant." The first part of Japheth's blessing was his enlargement, that is, he should have an extensive territory, and a numerous offspring, which was the case. The second part of Japheth's blessing was that he should dwell in the tents of Shem, that is the Lord God should be the God of Japheth also ; which has also come to pass, for the true religion is now in the possession of the descendants of Japheth, and the descendants of Shem have long left their tents or forsaken the true religion. And the third part of Japheth's blessing, was that Canaan should be his servant. Canaan's service, was most evidently a part of Shem's and Japheth's blessing, and they could not be criminal in receiving his service ; what is a blessing is no curse, and what is a curse is no blessing. We conclude then Canaan's servitude was the consequence of his own sin, and it was no sin for Shem, and Japheth to receive them for servants, but a blessing. Here is a prediction of the relation of slavery, as a blessing to the master, but as a curse to the servant. As it regards the fulfilment of this prophecy, nothing can be more complete than the execution of the sentence, as well upon Ham as upon Canaan. It is a most extraordinary prophecy, a prophecy that was delivered nearly four thousand years ago, and yet hath been fulfilling through the several periods of time to this day. It is both wonderful and instructive. It is the history of the world in epitome. We see, that slavery was predicted, and the fulfilment needs no farther proof.

We come now to show, that God in the Hebrew nation, authorized, made legal, and established slavery.

Leviticus chap. xxv : verse 39, Speaking of the Hebrews, says, and if thy brother, that dwell by thee be waxen poor, and be sold unto thee, thou shalt not compel him to serve as a bond servant ; but as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of Jubilee.— And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they are my servants which I brought out of the land of Egypt, they shall not be sold as bond-men, nor with nor according to the sale of a bond-man, nor in the manner that they are sold, nor according to the laws of selling servants, nor in such a public manner as they are sold in markets ; nor for such purposes, to be used as

slaves, in a rigorous manner, nor sold, so as to be retained forever in servitude; nor are they to be sold by proclamation, saying here is a servant to be sold; nor shall they set him upon the stone of sale; for in markets and public places, where slaves were sold; there was a stone on which they were placed, which showed that they were to be sold. Now an Israelite was not to be sold in this manner, but sold privately, and in an honorable way. Nor shalt thou rule over him with rigor, nor compel him to serve as a bond-man. Bond servants were ruled over with rigor, and made to serve as the Hebrews were, while in Egypt. The Israelites were positively forbid to make bond-men and bond-maids of their Hebrew brethren.

Verse 44. "Both thy bond-men and thy bond-maids, which thou shalt have, shall be of the heathen that are round about you, of them shall ye buy bond-men, and bond-maids."

Verse 45. "Moreover of the children of the strangers that do sojourn among you, of them shall ye buy and of their families, that are with you, which they begat in your land, and they shall be your possession."

Verse 46. "And ye shall take them, as an inheritance for your children, after you, to inherit them for a possession, they shall be your bond-men forever; but over your brethren, the children of Israel, ye shall not rule one over the other with rigor."

Here is a positive and an authoritative establishment of slavery. As much in form, and as positive, as any of the precepts of the moral law. Let us compare what we are considering with the first precept of the law; it says, "Thou shalt have no other Gods before me;" this is very positive, we grant, but not more so than the other, which says, "Thy bond-men and thy bond-maids, which thou shalt have, shall be of the heathen that are round about you, of them shall ye buy bond-men and bond-maids." This is surely formal enough, and positive enough, and authoritative enough to make slavery legal among the Hebrews, and that by the highest authority. The Israelites were most strictly forbidden to have bond-men, and bond-maids of their Hebrew brethren, but they had entire liberty to have them of the heathen that were round about them. And we will see, that the whole context of scripture on this subject agrees with this. This needs no farther illustration.

But for the satisfaction of some we may inquire, who were the heathen around; of whom the Hebrews were authorized to

buy bond-men and bond-maids. To this we reply. The Hebrews were most positively required to destroy all the inhabitants of those seven nations, whose land God gave to the Israelites, they were not to spare any that breathed, lest they might learn the Hebrews their ways. Deut. xx: 16 and 17. Yet they were not all conquered, but retained some of their cities, and territory, until the reign of David and Solomon, at which time many were cut off, and the remainder surrendering, and giving themselves up, became bond-men and bond-maids, to the children of Israel, and they were held in bondage during life, and that to their latest posterity. The inhabitants of those nations whose land Israel possessed, were not admitted even as bond-men among the Hebrews until the reign of Solomon.— And even then, they like the Gibeonites, were never privileged to enter into the congregation of the Lord, they were never to be circumcised. The Rabbi say a half blooded Canaanite might be purchased as a bond servant among the Hebrews, but a full blooded Canaanite could not be advanced, in the Hebrew nation, to the standing of a bond slave, till after they were entirely subdued. In the reign of Solomon, they were either destroyed, or made slaves. 1 Kings, ix: 16, 20, 21, 22. If they were not cut off, they must be degraded, to destroy their influence, lest their wickedness would affect society.

The Hebrews were authorized to buy bond-men, and bond-maids of the Ammonites, and Moabites, and hold them in their possession forever. They were not to go out in the year of Jubilee, nor enter into the congregation of the Lord forever. Deut. xxiii: 3 and 4.

Again they were authorized to buy bond-men and bond-maids, of the children of the strangers, that sojourned among them, strangers, uncircumcised sojourners, proselytes of the gate, such of the nations round about, who came and sojourned among them, being subject to the precepts given to the sons of Noah, respecting idolatry, of them shall ye buy bond-men and bond-maids, and of their families, that are with you, which they begat in your land, and they shall be your possession, as servants, as bond-men and bond-maids, and be so forever, to you and to your heirs, as follows:

Verse 46. And ye shall take them, as an inheritance, for your children after you, to inherit them for a possession; they shall be your bond-men forever. Which servants, they might leave



their children, as they did their estates and lands, for such servants are, with the Jews, said to be immoveable goods, as fields and vineyards, to inherit them for a possession as their own property, as much so, as any thing that was bequeathed to them; they shall be your bond-men forever, and shall not be released at the year of Jubilee, nor before it, nor after it.

Moreover, of the Edomites, Egyptians, and Syrians, the Hebrews were authorized to buy bond-men, and bond-maids; and the first and second generation of them after they came into bondage to the Hebrews, were to remain so during their natural life. But the third generation of the Edomites, and Egyptians, might go out, by being privileged to enter the congregation of the Lord, that is, by being circumcised, and thereby becoming a member of the Jewish church. Deut. xxiii : 7, 8.

We do consider, that in the 44, 45 and 46 verses of this chapter, that slavery is authorized, made legal, and established by God's authority; and who believes the scriptures to be divine, dare deny it. Abolitionists, please suit your desires to things, and do not expect that things should be suited to your desires. The government of the world is in God's care, not in yours.—Be thankful for what you have, and not uneasy for what you want.

Believe nothing but what Christ teaches; because he alone hath the making of all the articles of the christian creed. You profess to be a christian, acknowledge the articles of your creed.

In the third place, God has not only recognized the relation but established slavery by the precepts of the moral law.

This law has its foundation in the nature of God and of man, in the relations men bear to him, and to one another, and in the duties which result from these relations, and on this account it is immutable, and universally obligatory. It requires love, without which, the best external obedience is condemned as mere hypocrisy. This law is spiritual, it takes cognizance of our most secret thoughts, desires, intentions, and dispositions, and demands an holy regulation of all our powers, and that in every relation, and condition in which providence has placed us.—This is the law of our nature, written on Adam's heart before he sinned. It is the law of God's nature, and of his will to man. It is the law of what we are to believe, and of what we are to do. According to this law, God through Christ will judge the world.

This law in its fourth precept recognizes the relation of slavery. Exodus xx: 8, and says,

“Remember the Sabbath to keep it holy, six days shalt thou labor, and do all thy work, but the seventh is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.”

This command is a part of the law of nature, and of course moral. It is not a positive institution as some contend, except it be the portion of time appointed to be observed, which could not be known, unless revealed; and from its moral nature all were bound to obey it. Parents and masters, were bound for all that were under their authority; parents were bound for their children under their care, the master was bound for his bond servants, whether bought with his money, or born in his house; the master was not bound for the hired servant, because he was not morally under his authority to rest on the Sabbath, in this respect he had no power over him, unless it was to inform the civil officer, of the breach of the Sabbath; in a case of this kind, the civil officer would arrest the hired servant, but should a bond servant violate the Sabbath, and it come to the knowledge of the magistrate, he would arrest, not the bond-servant, but his master, for the violation. The hired servant was bound for himself, the stranger also was bound for himself, and if either of them did not obey this command, it being the law of the land, it became the duty of the magistrate, to interpose the arm of State to compel him. The master had no power to compel the hired servant either to violate or observe the Sabbath, he might tell him to do so. To compel him to violate the Sabbath, he had no power, as that was contrary to the laws both of God and man; and to compel him to observe the Sabbath he had no power, unless by threatening him with the power of the magistrate. The hired servant was morally under the power of his master to work six days of the week, or not get his wages, but he was not morally under the power of his master to keep the Sabbath. The Jews themselves acknowledge, that hired servants were not included, in the servants mentioned in this command. And the very nature of moral obligation exempts the master from accountability in behalf of the hired servant, he not being under his power for that purpose, but he was under the power of the magistrate, just as his master was. Here the relation between the master and his bond-servant is recognized, and the right he had in and over his bond-servant is implied.

Verse 12. "Honor thy father and thy mother." What is this commandment, but a part of the same great law of nature, of love, and of God, regulating the relations of society by the sanction of divine authority. This precept is the abstract of all relative duties. All other relations spring from that of parents and children, or partake in a great measure of its nature, and this most nearly resembles our relation to the great Creator. Although this command chiefly respects our immediate parents, both father and mother, yet it includes all our superiors in dignity and office, such as presidents and governors, masters, ministers and magistrates, and with the same impropriety, we may excite insubordination among any of these relations, as between the master and the servant. To do either is a violation of this law, and all those relations are recognized, established and justified by this law. This is a precept of the law of nature and of God's will, and upon this is founded, all human laws, regarding relative duties.

Verse 13. "Thou shalt not kill." What is this, but a part of the same natural and divine law, securing our life by supreme authority. What would you say of a legislature, that would by enactments take the life of an innocent citizen, purely because a majority of them thought it would be to their gain, or would gratify their wish? You would say, Oh! what a set of tigers. All human laws, securing our life, are founded on this law.—We have our life protected by the law of nature, by the law of God, and by the law of man.

Verse 15. "Thou shalt not steal," is the eighth precept of this same great law of love, securing our property by divine right. Thou shalt not take away the property of thy neighbor, neither by stealth, nor by violence, nor by fraud, nor by stratagem, nor otherwise. The right of property is authorized, established and guarantied by this law, on the authority of the law of nature and nature's God. Human laws protecting our property, are founded on this law.

Verse 16. "Thou shalt not bear false witness against thy neighbor," is the ninth precept of this same natural and moral law, enjoining all to tell the truth, and forbidding all to falsify by supreme authority. This law defends our life, our character and our property, by requiring the truth and forbidding falsehood. All human laws requiring truth and prohibiting falsehood and slander, are founded on this law.

Verse 17. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbor's."

This precept proves the spirituality of the whole law. I had not known sin, had not the law said thou shalt not covet. The law not only forbids external acts of sin, but the most inward, and first motions of the mind to sin. This is another precept of the same law that we have been considering, securing us not only from the perpetrations of the hands, but from the machinations of the heart, by God's law. This command specifies the peculiar, appropriate property of thy neighbor. Moral right is reciprocal: to what your neighbor has a right, you have no right, and to what you have a right, your neighbor has no right. Thou shalt not covet thy neighbor's house, the house that he has built, the house that he has bought, and the house that he holds, both by the laws of God and man. Thou shalt not covet thy neighbor's wife, she is surely his, he has not borrowed her, he has not hired her, he has not run away with her, she is his wife. And Jehovah in awful majesty, speaking from the flames and terrors of Sinai, says, thou shalt not covet her, she is thy neighbor's wife. Nor his man-servant, nor his maid-servant, nor his ox, nor his ass, or any thing that is thy neighbor's. Here it is rendered most evident, if your neighbor has, or can have a right to his house, to his wife, to his ox, to any thing, he has the same right to his man-servant, to his maid-servant, that he has bought with his money, or that is born in his house.

This commandment, with the eighth, says, thou shalt neither take away, nor shalt thou covet thy neighbor's house, thou shalt neither take away nor shalt thou covet thy neighbor's wife, thou shalt neither take away nor shalt thou covet thy neighbor's man-servant, nor his maid-servant, nor shalt thou steal, or even covet any thing that is thy neighbor's. Does God's law give an immoral right? A right that he does not hold in his own hand, a right that is not connected, yea chained to his very heart.—Is there no reciprocity in moral obligations, no mutual return to God? To suppose these things, would be to destroy the principle of morals, and throw them off from God. No, the chain of moral right is connected to the very heart of God, so to speak, and he holds it also in his hand, supports and sanctions it by his high authority. With this view of the case, God says thou shalt not take away nor covet thy neighbor's house.

nor his wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's. Is the right he has to his house, founded on moral right. Is the right he has to his wife founded on moral right. Is the right he has to his fields, founded on moral right. Is the right he has to his cattle, to his money in his coffers, founded on moral right.—Equally so, is the right your neighbor has to his man-servant, and maid-servant, founded on moral right, and God in his law, confirms and guaranties his right, holding it in his hand, saying thou shalt not covet them. We see how God in his law, not only recognizes, but justifies and establishes civil laws, civil rights, civil relations, and civil establishments in society. The civil law, civil rights, civil relations, civil privileges, and establishments, are God's ordinances to us, and founded on his moral law.

The law of nature, and moral law, thus recognizes, justifies, and establishes slavery. This was the law of nature written on man's heart at his creation, and after it became in his nature effaced by sin, it was on Sinai's flaming top, transcribed by Jehovah's pen, on two tables of stone.

The Abolitionists say, dogmatically assert, that slavery is contrary to the law of nature. We have not only proved, that the contrary is the truth, but that this same Sinai addition of the law of nature, justifies, establishes and guaranties slavery.—And we pledge ourselves, should life and opportunities continue, to prove to every candid mind, that it is consistent with the very spirit of the gospel, and the very nature of God. Thus we have shown, that slaveholders, hold their servants by the same bonds, which they have for their life, for their house, for their wife, or any thing that they have; that is, they are secured to them, by the law of nature, by the law of God, and by the law of man. For, as we have observed, human laws are founded on the Sinai edition of the law of nature. This we have taken for granted, as the Abolitionists have not yet arrived to that degree of depravity, as to deny the foundation of human laws.

It is to be hoped, some honest David Hume, among the Abolitionists, who sees the folly of his confederated madmen, will boldly come forth, and at last attempt to put down by plain scripture reasoning, what ridicule, keen sarcasm, and black slander, with all the other unholy adopted measures, cannot do. And we do most friendly, and cordially invite Messrs. Tappan,

Garrison, Thompson and Cox, to come into this measure, and prove for the Abolitionists, that slavery is sinful, immoral, contrary to the law of nature, contrary to the scriptures and spirit of the gospel.

If the Abolitionists do consider themselves gentlemanly and honorable, not willing, knowingly, to slander any conditon in society, or even individual person, unjustly, we do, without reserve or modesty, solemnly and seriously call upon the Abolitionists generally to come before the public, and prove by sound arguments fairly drawn from scripture, and scripture doctrine, carrying with them the power and authority, and sanction of God's law, at least to every christian's heart, that slavery is contrary to the law of nature, to the scriptures, and spirit of the gospel, or if they cannot do this, let them come before the public, and honorably, and gentlemanly acknowledge they have been in an error.

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## NO. II.

### *Slavery consistent with the Scriptures and very spirit of the gospel.*

In the fourth place, we are to show, that God in the Old and New Testament, has enjoined the duties of slavery, to be performed, as strictly consistent with the spirit of the gospel, as the duties of any other relation are enjoined.

To prove this proposition, we refer you to Genesis xvi: 7, 8 and 9. "When Sarai dealt hardly with Hagar, she fled from her face, and the Angel of the Lord found her in the wilderness, and said, Hagar, Sarai's maid, whence comest thou, and whither wilt thou go? And she said I flee from the face of my mistress Sarai. And the Angel of the Lord said unto her, return to thy mistress, and submit thyself under her hands."

This same chapter proves Hagar to be an Egyptian; and Galatians iv: 22—26, proves her to be a bond-maid in Abraham's house; and to show her entire bondage, the bondage of the legal covenant, and those under it, are illustrated by the bondage of Hagar, and her son. So there were bond-servants in Abraham's time, and that of the descendants of Ham.

This Angel that appeared unto Hagar, was the Logos, or Son of God, the Angel of his presence, the Angel of the cov-

enant, as he is elsewhere called. What advice did he give Hagar, and how very different, in a similar case, would it be from the advice of an Abolitionist; judge ye. The Angel said unto Hagar, return to thy mistress, and submit thyself under her hands; go back to her, humble thyself before her, acknowledge thy fault, enter into her service again, and be subject to her, do her work and business, bear her corrections and chastisements, and suffer thyself to be afflicted by her; as the word may be rendered, take all patiently from her, be an obedient servant, and do the duties of thy station. When the Son of God says return, and submit thyself under her hands, it implies, a hearty, a dutiful, and moral submission. God gave this advice to a bond and no hired maid. How different this, from the advice of an Abolitionist, some of whom, have said, it was their duty to teach servants to cut their master and mistress's throats. Their practice shows their scripture knowledge on the subject. Because, most assuredly, slavery is here recognized, and the duties enjoined, and had we nothing else in scripture, on the subject, this is sufficient to establish the moral nature of the relation between the master and the servant.

1st Corinthians, vii: 20—23. Let every man abide in the same calling wherein he was called. Art thou called being a servant, care not for it; but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's free man; likewise also, he that is called being free, is the Lord's servant.

In primitive times, some persons supposed that when converted to christianity, they must leave their worldly callings, and employments, as if they were snares to them, or unnecessary diversions from better things. No, says the Apostle, in his own calling, wherein he is called, therein let him abide with God.—Look to what honest calling ye were in when ye were called, and keep to that calling still. For God does not call us from our worldly employments, and business, but he calls us to be holy in them; nor does our serving God any way acquit, or discharge us from serving man, when it is our duty to do so. We are all servants of God, and some are servants to men, yet not of men; such serve their God, in obeying the lawful commands of their master, such do service to their master, in subordination to the will of God. In this case God may be served, and his authority recognized both by the master and the servant.—But should the servant obey such commands of his master as

were contrary to the will of heaven, in this case he would become the servant of man, he would obey the command of his master, and not serve, but sin against his God, a servant cannot serve two masters, whose commands interfere with one another. But when one master is subordinate to the other, and his commands subservient to the other, the difficulty is done away. Ye are bought with a price, be not ye the servants of men; this implies, ye may be servants to men. Do service to men, in subordination to God.

But to be more particular, it was the opinion of some servants converted to christianity, that their spiritual freedom by Christ exempted them from all civil service to their masters.—The Apostle therefore tells them, they were indeed freed by Christ from sinful slavery, from spiritual bondage, but not from civil service, and subjection; they were also delivered from Jewish bondage, but not from Christian obedience. Christianity does not free men from any civil obligation which before they were under. Our advantages by Christ are spiritual, not secular, no man's outward condition is changed by becoming a christian, though he be now the Lord's free man, yet he is a servant still, if he was one before. As service to man doth not exempt us from the service of God, nor is it at all inconsistent with his service, so our spiritual calling, doth not make void our civil; therefore let every man abide in the same calling wherein he was called. Thus the Apostle allays the feelings of the discontented servant, by teaching him a proper sense of what is good morals. Abolitionist, I do sincerely wish, you had the same morals that St. Paul had, that you might be able to teach the same lessons which he taught.

### *Duties of Husbands and Wives.*

In order that mankind might behave as a world of loyal subjects, the gospel requires, that we all should submit to one another, and to all who are invested with authority, according to their different situations and relations, either in the church, in the State, or in the household institutions. And that these subordinations, established both by the word, and providence, should be acknowledged and obeyed, not so much from secular motives of propriety, and expediency, as in the fear of God, and from a reverential regard to his authority. Wherefore St. Paul, Ephesians v: 21, on the subject of relative duties, says,



submitting yourselves one to another, in the fear of God. 22. Wives submit yourselves unto your own husbands, as unto the Lord. 23. For the husband is the head of the wife, even as Christ is the head of the church, and he is the saviour of the body. 24. Therefore as the church is subject unto Christ, so let wives be to their own husbands, in every thing.

The Apostle having exhorted the Ephesians on some general duties belonging to all christians, now comes to press upon them the practice of relative duties, as they were members of societies, and particularly as they live in a family society with one another, as husbands and wives, parents and children, masters and servants. Much of the life and power of religion appears in the conscientious practice, and performance of relative duties. He first gives them a general direction to submit themselves to one another, in the fear of God. That is, by yielding and mutually condescending to each other, stooping to the meanest offices of love and kindness one towards another, and this in the fear of God; either in obedience to his command which enjoins this submission, for then we perform our duty towards one another acceptably, and as we ought, when we view the command of God in what we do, or making the fear of God the rule and measure of our submission to one another; for we are by no means bound to submit ourselves, in order to please our neighbor any farther than is consistent with that submission and obedience which we owe to God. When we wait upon and serve our neighbor, we do it first for God's sake, secondly for our neighbor's sake. Where this noble and divine principle, the fear of God, prevails in the heart, it will have both the force of a motive to quicken, and of a rule to guide and direct to that submission, which, in obedience to God, is due to our neighbor. As a most important instance of this submission to one another, the Apostle exhorts wives to submit themselves to their own husbands, as an essential part of their obedience to the Lord, who has appointed this subordination, and required this subjection in all things lawful. Wives submit yourselves, implies, that they duly esteem, and affectionately love their husbands, as the fruit of that love and submission, that they owe to God. As he that loves God, will love his neighbor also. And as love to God, and love to man, are the fulfilling of the whole law, so the scriptures enjoin no duty to be performed, but upon this principle. The wife who loves her God, will love her husband also, and she will love to be both

obedient and submissive to her husband. She also loves the authority of God, she loves it wherever she meets with it; she meets with that authority in her husband, and she most cordially from her heart submits to it as her perfect freedom. It is most unconditionally the rebellious principle of our nature, against the supreme authority of God, and of course against the subordinate establishments of his power among us, makes obedience and submission, and service in the relations of life painful. Remove sin and rebellion out of our nature, and the same obedience and submission, and service will be a pleasure, and altogether consistent with perfect liberty. Then a want of loyalty to the supreme, and to the different graduation of delegated authority among men, causes less or more misery in every relation in society. But the wife who acts loyally in the relation which she stands in to her husband, viewing her husband's authority as God's ordinance to herself, loves her husband with the same kind of love with which she loves her God, she submits to her husband with the same kind of submission with which she submits to her God, she honors and reverences her husband with the same kind of honor and reverence which she renders to her God. The same in kind, but not in degree: she respects God as the supreme. In all this she has comfort, and enjoyment, and happiness, and liberty. And why is she a partaker of these privileges,—because she does her duty. So much for the authority of God, as the ground of the command, “wives submit yourselves unto your own husbands.”

The universality or extensive nature of this command, is to all wives, to pay this tribute of subjection to their own husbands; no honor, superiority, or antecedent dignity in the wife, can give a discharge from this obligation; there is no wife, whatever her birth and education, whatever her parts and privileges may be, that is exempted from this tie of subjection to her husband: the law of nature, the command of God, and her own voluntary covenant and promise, in marriage, do oblige and bind her to it.

The manner in which this subjection is to be rendered, is, as unto the Lord, who has given the husband power over the wife, he does require it, and he will reward it if performed. The primary and highest motive for all human actions, is, the Lord commands it, the Lord requires it, and whatsoever he commands or requires to be done, is moral and consistent with the spirit of the gospel.

The reason for enforcing this duty of submissive obedience upon wives, is, because the husband, both by the law of God, and by his providence, is constituted the head of the wife, even as Christ is the head of the church. This metaphor of a head applied to the husband, denotes both his dignity and his duty, it implies his eminency by reason of his sex, and his authority to govern and direct, as the head has power to govern and guide the whole body; it points out his duty, as the head is the seat of wisdom and knowledge, so husbands should be endowed with greater measures of wisdom and knowledge, to enable them to guide and govern, in the place God has set them.—However, the wife is by no means to obey her husband in any command which is contrary to that submissive obedience which she owes to Christ; with this limitation, the wife in subjecting herself to her husband, is subject unto the Lord; and she, recognizing the Lord's authority, in rendering obedience to her husband, is serving the Lord. This is in a proper manner submitting to the powers that be, because they are ordained of God. In this way, God requires all relative duties enjoined in his word, to be performed, and this is the exercise of the gospel principle.

Verse 25. "Husbands love your wives, even as Christ also loved the church, and gave himself for it."

The wife's duty was that of submission, the husband's, that of love, and entire affection.

This, the Apostle mentions, because the husband for want of love, is too ready to abuse that sovereignty and superiority which God has given him over his wife, by proving rigorous and bitter unto her, therefore says he, "husbands love your wives;" it is God's command, you should do so, love them with a special love, with a peculiar and conjugal love, such as no other must share in. Love them from an evangelical motive, God commands it, love them after an evangelical example, as Christ loves the church. This renders it a most comprehensive love, it includes a very affectionate regard for her, a tender care over her, cohabitation with her, contentment and satisfaction with her alone, a patient bearing with her weakness, a prudential hiding of her infirmities, a providing a supply of her wants, suitable to her rank, a readiness to instruct and direct her, and a willingness to pray for her and with her. Where true conjugal love is found, the duties included will be performed. As the Apostle propounds the church as a pattern of subjection to the wife, so he propounds Christ as a pattern of

love to husbands: husbands love your wives, even as Christ also loved the church. Did he love the church with an active and operative love? with a real and sincere love, with an entire and undivided love, with a lasting and constant love? notwithstanding all his church's weakness and failings; such ought every husband's love to be to his own wife. No meanness of birth, no want of education, no homeliness of person, no frowardness of disposition in the wife, will discharge the husband from the obligation of his duty towards her. Husbands are to love their wives, with the same kind of love, with which Christ loves the church, and wives are to submit to and love their husbands, with that same kind of submissive love, that the church renders to Christ. And we repeat it, all relative duties enjoined in scripture are required to be performed, from evangelical motives and examples; an evangelical motive is for God's sake, an evangelical example, is according to Christ and the church.

According to this gospel requisition, the most entire submission of wives to their husbands, of children to their parents, and of servants to their masters, would be no infringement of their liberty, the correspondent duties of husbands parents and masters, being duly performed, let them respectively recognize the principle of their dependency on God's authority, and let them rule with that tender, constant, faithful and compassionate affection, which Christ showed to the church, let the administration of their delegated power, be that of wisdom and love. Moreover, let the correspondent duties of those in subordination be performed for the Lord's sake, and after the example of the church's obedience to Christ, rendering a wise, holy, dutiful and hearty obedience, as the church renders unto Christ. By the church, we mean true believers, who have the life and power of Godliness in operation. In short, should all, in the civil, in the ecclesiastic and household department, who are in authority, exercise their delegated power and authority designed for the Lord Christ, and after, or according to the example of Christ, rule in faithfulness, love and wisdom. And should all those respectively in subordination to them, submit and obey and serve them, as the authority of the Lord Christ, and do this, according to the example of the church, submitting in love and obedience to Christ her appointed head; then, in this case, human nature in all its individuals will be brought back to God, become loyal subjects, and the kingdoms of this world, all the ruling authorities, in the different departments of delegated power; and all

those respectively in subordination to them, will become the kingdoms of our Lord and of his Christ. Then, when all this loyal exercise of power and authority, and all this loyal submission in love and obedience shall have been performed for the Lord, and as unto the Lord, after the pattern and example of Christ and his church, there will be comparatively nothing to infringe our liberties, to weaken or interrupt our love, nothing to injure our peace, or mar our happiness. In this state and condition of things, citizens under their civil rulers, christians under their church officers, wives under their husbands, children under their parents, and servants under their masters, will enjoy perfect liberty, comfort, temporal and spiritual prosperity. And the reason why they will be so privileged, is most obvious, because all their submission, obedience and service, will be rendered to the Lord, for the Lord's sake, or as unto the Lord, and all this done after the example of the church submitting to her head. The church do not consider their liberty injured, by serving their anointed; we are told, the servants of the Lord are free. There is most absolutely, no encroachment on our liberty by serving the Lord, nor in doing service to man in the fear of God, nor in serving man for the Lord's sake, nor in rendering service to man as unto the Lord; most assuredly, the Lord is entitled to our whole service, and according to the above phrases he gets it. God requires our whole time, obedience and service, and that either directly or indirectly, either directly or according to his commands, he commands wives to submit themselves to their own husbands, as unto the Lord, when wives do so, they serve their Lord, are their liberties or rights infringed by serving the Lord? no, not in the least, they are deprived of no part of their rights, and God disposes of his right over them as he pleases. It was for the sin of the mother of us all, that wives were subjected to the power of their husbands. God's government over the world is the reign of love, when he punishes, it is for sin. In sickness we give medicine, to restore the body to its soundness of constitution, so when God has occasion to administer the medicine of chastisement, it is designed to restore the holy nature, or the sound constitution of his creature. It is required in the subjection of the wife, that she do all she can, in the way of love and obedience, for the good of her husband, and that she must do heartily as unto the Lord, and the Lord receives this obedience and service done for her husband, as done to himself, because done according to his com-

mand. In the command, husbands love your wives, even as Christ loves the church, it is implied, that husbands do all they can, in a government of love and wisdom, for the good of their wives, and in this they must act faithfully, and earnestly, and intensely, as Christ acts for the good of the church. They are to do this because commanded, and after the pattern of Christ loving his own mystical body. Thus we serve the Lord, by intensely serving one another, as commanded, and for the Lord's sake. From what precedes, we infer that the Lord claims an entire property in the whole of our service, and that in whatever condition, or situation he may choose in his providence to place us. We farther infer, that service rendered to another, for the Lord's sake, and as commanded, is moral service, and service done to the Lord. What is moral service? Answer, moral service may be distinguished into two kinds. First religious or divine service, rendered directly unto the Lord, for his sake, and as commanded. Give an example. God commands the church to worship himself. The church does so for his sake, he has told her to do it, and she does so, for what he is, and has done for her. How is the church to worship God?—As directed in his word. Second, service rendered unto another person, for the Lord's sake, and as commanded. Give an example. God commands wives to subject themselves unto their own husbands, even as the church is subject unto Christ, let wives do so, for the Lord's sake; he has told them to do it, and they do so, for what he is, and has done for them. How are wives to be subject to their husbands? As commanded, even as the church is subject unto Christ. Again, God commands husbands to love their wives, even as Christ loves the church. Let husbands do so for the Lord's sake, he has commanded them to do it; let them do it, because they so respect and honor his character, for what he is in himself, and for what he has done for them; but how are they to love their wives, and to what degree? As commanded, even as Christ loves the church. This is moral service, service rendered to the Lord, because done for his sake, and as commanded.

The liberty and rights of the wives are not injured by this subjugation, because, it is God who requires it.

We ask the question, what is immoral service? Answer, service rendered not unto the Lord, nor for his sake, and contrary to his command. All actions that produce crime, idolatry, service rendered unto Satan, to the world, and to the flesh.

Such acts and such service, deprive man of his liberty and rights; this may be properly called slavery, spiritual bondage, slavery to sin and Satan; this is contrary to the gospel, and from this slavery, the gospel delivers us; the design of the gospel is to destroy the works and service of the devil. But from that service, obedience and submission, which a bond-man owes to his master, for the Lord's sake, or as unto the Lord, the gospel doth not deliver him, nor does it deliver children from the obligation which they owe to their parents, nor wives from the submission due to their husbands, nor citizens from the obedience which they owe to their Governor, nor the submission, which in the Lord, one neighbor owes to another, but on the contrary, it requires all these duties to be observed. The influence of the gospel on our nature, does not change our outward condition, nor our calling; if a servant before conversion, he is one still, if in the condition of poverty, he is in that condition still, if in debt, he is still so, until he pays it; it frees us from no one of our civil obligations, but binds us to fulfil them; civil rights, and civil privileges, are God's ordinances to us, so is the gospel, the one does not frustrate, but corroborate the other. The effect of the gospel on our nature, is to meliorate our inward condition, to improve our heart, and to make us loyal subjects in the government of heaven. And although history and experience prove that the kingdoms of this world, the ruling authorities, and those in subordination to them, are not yet the loyal subjects of this government, yet in due time they will come to be such, and this effect of the gospel will then become manifest, by making better rulers, and better subjects, better neighbors, better husbands, and better wives, better parents, and better children, better masters, and better servants; servants will then be as well satisfied with their condition, as wives and children are in their present condition, and more so. It is not the relations, and conditions, that God has instituted in society, that make mankind bad, but their unholy character, and wicked conduct in those relations and conditions. As many in all departments of society are become awfully remiss, in the performance of their relative duties, we conclude this article, by stating, the evangelical rule, for the right performance of all relative duties. Let all who are in authority, be concerned to rule, as Christ rules; their power and authority are his, and they are bound to exercise them as he would do; and let all those who are in subordination to them, submit to them, as the church submits to

Christ. Husbands love your wives, as Christ loves the church, rule your wives as Christ rules; wives submit to your husbands, as the church submits to Christ. The Apostle mentions other reasons why wives should submit to their husbands, and husbands love their wives, but as they are secondary reasons we pass them over. The reader will please recollect, that the scripture ground for the wife's submission, and the husband's love, is God's command.

### *Duties of Parents and Children.*

Ephesians vi: 1. "Children obey your parents in the Lord, for this is right. Honor thy father and thy mother."

We have here the duty of obedience and honor to parents, to which children are directed. This is the first and most important duty, that one being in society owes to another. In the order of the ten commandments, it follows next to that which respects the fear and worship of God; honoring of parents stand next in importance to the glorifying of God. It is the law stamped on our nature, and written on tables of stone. Its great value in social life, may be understood, by the heavy penalties inflicted on those who dishonored either of their parents; listen, Lev. xx: 9, to what God says, "Every one that curseth his father or his mother, shall be surely put to death; and his blood shall be upon him, he is guilty, saith the Lord, he deserves to die." Harken again, Deut. xxi: 18, to what God says, "The stubborn and rebellious son, who would not obey the voice of his father, or the voice of his mother, nor regard their chastisement, shall be brought before the elders of his city, and all the men of his city shall stone him with stones, that he die. You will say this is a heavy penalty, true, but it proves the crime to be also heavy. Listen, oh listen to the untimely end, ignominious death and eternal curse, that awaits those who even mocketh, and slighteth the advice, admonition or instructions of parents. Prov. xxx: 17. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." Deut. xxvii: 16. "Cursed be he that setteth lightly by his father, or his mother, and all the people shall say, amen." Because he has violated the law of his nature, and the law of his God, he shall be cast out by his father, by his mother, and by his God, and all the people shall confirm his curse. No wonder this duty is consider-



ed the abstract or epitome of all other relative duties. Its importance in society is beyond description. Children honor and obey your father and mother. This duty implies inward reverence, filial love, a lawful estimation of their persons, and an honoring of them in heart, speech and behaviour. It implies also outward observance, a pious regard for their instructions, an executing of all their commands, that are not sinful, a depending on their counsels, a following of their good examples, an owning, with thankfulness, of their parent's care, and concern for them, and a covering of their failings, and infirmities. The extent of this duty, is in all things lawful in all things, that to the child, may seem unnecessary, or unreasonable, yet the parents command is to be obeyed. All children are the subjects of this command. And both parents are the objects of this duty. The fear of God is the noble principle from which this obedience in children to parents, ought to flow, obey them in the Lord, in obedience to his command, and in all things agreeable to his will, fearing his displeasure, in case of disobedience. The obedience of children, must be not only natural, and prudential, but moral and religious. This command primarily regards our immediate parents, but as observed, as it is the foundation of all relative duties required in life, as it is a precept of the moral law, and a doctrine of the gospel, it lays the highest, and strictest obligation, upon all persons to whom it is revealed, to perform every personal and relative duty, in an holy and acceptable manner, both to God and man. We must then honor and obey, and submit to all in authority, in every department of God's investure of power, and we must do this, according to the evangelical example, we must submit to those in authority over us, as the church submits to Christ. And as moral duty is reciprocal, if those in subordination are bound to obey, as the church obeys Christ, so those in command are bound to rule as Christ rules.

The great motive, that ought to excite us to the practice of this duty, is, not so much the advantages, as the righteousness, and equity of the duty ; as being commanded by God, and well pleasing in his sight.

As the relation wives stand in to their own husbands, bears a striking resemblance to the relation the church stands in to Christ, so the relation children stand in to their parents, bears also a striking resemblance to the relation creatures stand in to their creator. This is, therefore, a well founded subordination.

And, as it is the duty of all inferiors to render submission and obedience to all their superiors, so it is the duty of all servants to render submission and obedience to their masters. If we are free to set this aside, we also are free to set all other subordinations aside; and even the creature himself be set free from its obligation to the Creator. May not, therefore, abolitionists, who set aside the subordination of servants, be justly called infidels, if not atheists. Therefore, let servants, and children, and wives, and citizens, and subjects, submit as the church submits. And let masters, and parents, and husbands, and governors, and presidents, and kings, rule as Christ rules.

### *Duties between Masters and Servants.*

Ephesians vi, and 5. "Servants be obedient to them that are your masters, according to the flesh, with fear, and trembling, in singleness of heart, as unto Christ; 6, not with eye service, as men pleasers, but as the servants of Christ, doing the will of God from the heart; 7, with good will doing service, as unto the Lord, and not to man: 8, knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." Only observe how the injunctions of the Apostle to servants, accord with the advice, the Angel gave to the bond-maid Hagar, and also how they accord with the duties required in the fifth commandment. Here are three communications from the Lord himself delivered to different persons, at distant periods. The Lord 1910 years before he came in the flesh, advised Hagar; 421 years after, he gave to Moses the precepts of his law; 1554 years after the law, he announced, by the Apostle Paul, the above commands to servants: all teaching to servants, the same duties, and that too by his own authority.

We have the general duty of obedience to their masters according to the flesh, imposed on servants: obey your earthly masters in temporal things, in things pertaining to the world, leaving the soul and conscience to God. Christian liberty is not inconsistent with civil subjection and service; such as are God's free men, may be servants to men, though not the servants of men. All cannot rule, all cannot serve, some must command, others must obey. God requires of servants, just what he requires of all others, that is, to discharge the duties of that condition, in which, he, in his providence has placed

them; and those duties must be rendered in the spirit of submission and love, or in other words, in the gospel principle. The Scriptures require all duties enjoined to be performed in this way. Servants are commanded to submit to their masters, as wives are to their own husbands, and they are commanded to submit, just as the church submits to Christ. There is but one law for rational creatures, of all classes, to submit to God, that is, as the church submits. (Although the powers of man, to obey, are impaired by sin, yet the requisitions of the law are not lowered for his accommodation.) And even in the exercise of social intercourse among equals, the same is required, we are ordered to submit to one another in the fear of God: neighbor must submit to neighbor, master must submit to master, in the same spirit that servants must submit to masters, but not in the same manner, nor in the same degree, nor in all of the same things. All must consider themselves God's servants, and they must serve one another just as they are required; and in doing so, they serve God. So much for the spirit, in which obedience is to be rendered. Now as to the manner.

This obedience, which is due, and payable from servants to masters, to be performed with fear and trembling, that is with dutiful fear, holy fear, reverential fear, the same kind of fear, that a dutiful child ought to exercise towards its beloved parent, or a good citizen in God's moral world, ought to exercise towards his God. And if the servant does not perform his duty in this manner, he sins against his God, and becomes obnoxious to punishment, then comes in the fear of wrath, or punishment as a compelling motive. The law or punishment was not made or constituted for the righteous man, but for the lawless and disobedient. This obedience is to be rendered in singleness of heart, in great simplicity, and sincerity, without guile, without hypocrisy, and dissimulation, doing service to their masters as unto Christ. God commands servants to serve their masters, as they should serve Christ. They must perform this service to their masters, for the Lord's sake, because of what he is in himself, for what he has done for them, and because he has commanded them to do it, they must render this service to their masters, not only from proper respect to God, but in a proper manner also: They are to honor and obey, and submit to their masters, as children ought to their parents, as wives to their husbands, and as the church to Christ. The

Lord Christ, requires servants to serve him, as he requires the church and others to serve him; that is, to obey his commands, and to do that, in the spirit of obedience and love. Servants must consider the authority and commands of their master, are the authority and commands of God to them, and they are as much bound to obey them, and do it too, in a proper manner. When servants rightly serve their masters, they serve their God; this, abolitionist, you will not grant, and the reason is, you are too selfish, you give credit to no service, but to what is rendered directly to yourself, and you judge God Almighty by yourself; he has not revealed himself such; but he acknowledges, the service that we render to one another, because commanded, and as commanded, service done to himself. Abolitionist, you must be more charitable, and we would advise you on this subject also, to learn better morals. Verse 6th, servants are to serve their masters, not with eye service, as man pleasers, but as the servants of Christ, doing the will of God from the heart. 7, With good will doing service, as to the Lord, and not to man. He is not to be an eye servant, that is, diligent in his master's presence, and idle in his absence, but he must consider he has a master in heaven, whose eye is always on him, he should have an eye to his presence, an eye to his glory, an eye to his assistance, and an eye to his acceptance of the service which he renders to his master. The servant thus acting and considering God the spectator and judge of all his actions, will have a happy tendency to make him sincere, and single hearted, in all he does, and in all he designs. The servant in serving his master, is required to fulfil the whole law, he must be actuated by the principle of love to God and to man, he must serve his master as the servant of Christ, doing the will of God from the heart. It is consistent with the will of God, that servants should heartily obey and serve their masters, as the servants of Christ doing service as to the Lord and not to man. The will of God is consistent with his nature; it is consistent with the nature of God, and with that establishment of power, and that subordination, which he has instituted in our world, that servants should obey and honor their masters. Will any abolitionist dare to say, that the law of nature, and the written law of God, is not consistent with the nature and will of God. The duties of slavery then are consistent with the will, and nature of God, and with the law of nature, or the moral law written on tables of stone. This is just what we

proved before, when speaking of the duties required in the fifth commandment, and it is also just what the advice, which the Angel gave to Hagar, proved the duties of slavery to be. This service must be performed with good will, that is, with cheerfulness, with diligence, with faithfulness, not grudgingly, not unpleasantly, nor from a fear of punishment; eyeing the Lord Christ in all that service which he does for men; doing service, as to the Lord, and not to men. Should I tell my servant to go to my neighbor's field, and do a faithful day's work for our neighbor, and he goes, because commanded, and performs as commanded, that servant has done that day's work for me, he has performed it, because I have told him, and as I have told him, he has done it for my sake, he has done it for me; and the neighbor must thank me, not the servant, for it. So God commands bond servants, to perform towards their masters, they are to render service to their master, for God's sake, because he requires it, and they must do it as he requires it, and in doing so, they serve the Lord. The lowest and meanest services, and employments, in the place, and station in which God sets us, being done with right qualifications, with faithfulness, and cheerfulness, from right motives, and for right ends, is service done to the Lord, and as such, shall be accepted, and rewarded by him. Verse 8, Knowing whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. Here the basest drudgery of bond servants in their masters employ, when performed, in obedience to God, and with an eye to his glory, is called a good work, and shall not fail of a good reward. God does not look at the beauty, splendour, and greatness of the work, but at the integrity and honesty of the workman. Including the established relations in society, "honor and shame from no condition rise, act well your part, and there your honor lies." We see the Scriptures require wives to obey their husbands, children their parents, and servants their masters, precisely from the same principle, and the duties of servants are more particularly enjoined, and that as strictly and consistently with the spirit of the Gospel as any of the other duties. If any human authority can have a right to abolish the relation between master and servant, they have equally the right to abolish the relation between husband and wife, or between parent and child, or any other relation in society, for, most assuredly those relations are established, and their respective duties enjoined by God's authority.

and all those relations, and their duties, are all consistent with not only the spirit of the gospel, but also with the very will, and law and nature of God. And this will still farther appear.

Verse 9, "And ye masters, do the same things unto them, forbearing threatening, knowing that your master also is in heaven; neither is there respect of persons with him."

The master is here directed to his duty, and that both generally, and particularly; in general, he directs masters to do the same things unto their servants; not the same things for kind, but for the manner of doing them; that is, in obedience to the same command of God, with an eye to the same glory of God, with the same singleness of heart, with the same love and good will. For all masters lie under obligation, in point of duty to their servants and all inferiors, and it ought to be as much their concern to discharge their duty sincerely, cheerfully, with good will, and with an eye to the same great master in heaven, as it concerns servants to obey them in and after the same manner. He gives masters particular directions, to forbear threatening: let them not exercise their authority over their servants imperiously, and with rigour, but mildly, with gentleness; rule them, not tyrannically, but govern them with moderation, and temper. The master's authority over his servants, is Christ's authority, and he is bound to exercise it as Christ would: Christ rules over all as the great king, as the great prophet, and as the high priest; as a king he exercises authority, and dispenses punishments, and chastisements, as a prophet, he dispenses knowledge, instruction, and direction, as a priest, he presents supplications, prayers, and intercessions. But how common is it for men in place and power, not only in the relation of which we write, but in all others, to insult over, and trample upon others, forgetting, there is one above them, to whom they themselves must be accountable; forbearing threatening, knowing that your master also is in heaven, with whom, there is no respect of persons. God is here described as in heaven, his magnificent, and stately palace in which his illustrious glory shines; your master is in heaven, not as if he were only there, and no where else, but eminently there, though every where else. He is described by his justice, and impartiality in judging: there is no respect of persons with him. When the master, and the servant come to stand upon a level before him, he will not respect either of them for their outward circumstances, but as a just judge, reward them both according to their works. Thus

the apostle, both to the servant, and to the master, who faithfully performs their duties to one another, holds out a reward, not of merit, but of free favor, this is another argument in favor of the duties of slavery; God promises no reward for immoral service. Husbands, parents, and masters, are to rule as Christ rules, and wives, children, and servants are to submit as the church submits to Christ.

Colossians, 3 chap. 18 verse. Wives submit yourselves unto your own husbands, as it is fit in the Lord. Husbands love your wives, and be not bitter against them. Children obey your parents in all things; for this is well pleasing unto the Lord. Verse 21, Fathers provoke not your children to anger, lest they be discouraged.

Verse 22. Servants obey in all things your masters according to the flesh, not with eye service, as men pleasers but in singleness of heart, as unto the Lord, and not unto men. Knowing that of the Lord, ye shall receive the reward of the inheritance, for ye serve the Lord Christ.

As the duties between husband and wife, parents and children, are not yet controverted by the abolitionists, and as we have said enough of them to show, that they are required to be performed in the spirit of the gospel, we will omit saying any thing of them farther, only, that they are here enjoined, together with the duties required between the master and servant, still upon the same principle.

The scriptures require all duties enjoined in the word, to be performed in obedience to God's authority, and in the spirit of love to God and man. Servants are ordered to obey in all things, their masters according to the flesh. To be actuated by the authority of God, and love to him in the performance of required duties, are the first and highest gospel motives, all other motives are secondary, and without the first, there is no loyal service rendered to God. Servants are, therefore, consistently commanded, not to be eye servants, nor men pleasers: an eye servant is one who neither fears God nor regards his master, only when he is present, he has no concern to serve his God, nor has he any to serve his master, but so far as the fear of punishment prompts him. And the man pleaser is entirely from under the influence of religion, he is destitute of piety. The servant is to be pious, to fear and love his God, as well as to fear and love his master. Servants are to obey their master's orders in singleness of heart, fearing God, that

is, in simplicity and sincerity of heart, and godly fear, doing whatsoever they do, heartily, as to the Lord and not unto men. In this way the apostle describes very particularly, the qualifications for performing the duty which the gospel requires. The Apostle requires the bond servant to perform, as the gospel servant performs: he recognizes the authority of God, he performs for the Lord's sake, he does service, as unto the Lord, and he does all this in the singleness, simplicity and sincerity of his heart; in all this, he is required, to feel perfect liberty he is doing the will of the Lord, he renders a willing service, he feels his high privilege, and he performs all his duties, as the gospel servant, or he submits, as the Church submits to Christ; this cordial, free, willing service, the scriptures require servants to render to their masters for the Lord's sake. When the scriptures require this gospel obedience of servants to their masters, they do it in a perfect consistency with the law of nature; the precepts of the law of nature, are the written law, called, by eminence, the moral law. Wives are commanded to render this same kind of obedience to their husbands, and children to their parents. And, abolitionists, if you felt your subordination to your God, you would feel, and acknowledge too, the subordination which servants owe to their masters. The service, which servants thus properly render to their master, is service rendered unto the Lord, of course moral service, done because commanded, and done as commanded. This is the inference of scripture. But the abolitionists, by denying the subordination of servants to their masters, are, to be consistent, compelled to maintain, this service rendered unto the Lord, to be immoral, unscriptural and contrary to the spirit of the gospel. This is a conclusion very different from that of St. Paul's, who says, for such service, servants shall be entitled to the reward of the inheritance, for they serve the Lord Christ. We had, before, an occasion to wish abolitionists had the same morals of Paul, that they might teach the same lessons; we have another occasion for the same wish. Abolitionists have, thus, proved themselves, not only rebels, but, to be guilty of treason, at least, in one department of the subordinate government that God has established. In 24th and 25th verses of this chapter, are contained two irrefragable arguments in favor of the duties of slavery, and, that both as it regards the master, and the servant; the master and the servant, who faithfully discharge their respective duties to each other, have a promise from God, that he shall



receive the reward of the inheritance,—the reward of the inheritance is eternal life, among the saints in glory,—this is the reward promised to the master, or the servant, or both, who perform their duties to one another. God rewards no immoral service, but on the contrary, punishes it, as in the following : he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons. That is, those servants, who have wronged their masters, and those masters, who have oppressed their servants, shall, in due time, suffer that merited punishment, which the impartial judge of all, shall, in his wisdom and justice, think proper to inflict. These two arguments, the one a promise of reward, the other a threatening of punishment, are both irrefragable proofs that the duties of slavery are moral, and christian, consistent with both law and gospel. And they are decisive to us, what God's will on this subject is. The abolitionist, who, with these arguments before his eyes, would pronounce the duties of slavery unscriptural, is an infidel, a rebel, and a traitor to God's will and authority. Chapter 4, verse 1. Masters give unto your servants that which is just and equal, knowing that ye also have a master in heaven. The Apostle begins this chapter, with advice to masters, to give unto their servants, that which is just and equal ; such as food, clothing, medicine, care, instruction, direction, affection, and all fitting accommodation, inducing them to serve God faithfully, and their masters cheerfully, not exercising a magisterial, much less a tyrannical power over them, and the argument to enforce it, is strong, knowing that ye have also a master in heaven. There are also several offices of humanity and charity, due to them by the command of God. We must look upon them, not only as servants, but as fellow creatures, partakers of the same common nature, and capable of the same grace with ourselves, consequently we must not treat them as vile persons. We must look over some of their miscarriages, which are not apparently sinful, and not punish every transgression committed by them. He must keep no servant, who will have servants without faults. We must rule with mildness, and temper, give some reason, for what commands may seem hard and difficult, permit them to plead their own case, and defend their right, provided they do it with humility, not contradicting, nor refusing to execute the commands of their master, and such like duties. But how ordinary is it for them, who are a little above others, to forget there is one above

them. Knowing that you have also a master in heaven, is a threatening against the master, in case he should not discharge his duty to his servant. This is another argument in favor of the morality and christian character of slavery, because, not to perform the duties required, is a sin which God will punish, and he has revealed himself, that he will punish masters, and servants, who will not perform to one another the commanded duties, as he will punish other transgressors.

If slavery, according to the abolitionists, is sinful, most assuredly, God in his word, enjoins, both the master and the servant, to what is sinful, and if they do not do it, he denounces due punishment upon them for it. Can any one think God would so sport with his creature, as to tell him to do what is sinful, and afterwards inflict punishment on him for doing the same. Abolitionist, I am truly sorry for you, that there should be so many occasions, for God's word, to give you such heavy thrashings; to inflict on you so many, and so weighty blows, that unless your moral constitution be already dead, you must feel all pained. 1 Timothy, 6 chap. 1 verse: Let as many servants as are under the yoke, count their masters worthy of all honor, that the name of God, and his doctrine be not blasphemed. 2. And they that have believing masters, let them not despise them, because they are brethren, but rather do them service, because they are faithful, and beloved, partakers of the benefit. In the preceding chapter, the Apostle having given the necessary directions for the performance of several relative duties, begins this with particular instructions to christian servants, for the acceptable performance of that great duty of obedience which they owe to their respective masters, whether infidels or christians. Christians do know, that christianity does deliver believers from the spiritual slavery and bondage of sin, but St. Paul in these words, teaches us, that christianity does not deliver servants under the yoke from civil slavery, and obedience to their masters, whether infidels or christians. Christianity is no enemy of civil rights, nor are our civil laws, and rights, as established by God, in any way, an enemy to christianity; they are both his appointments to us, and no one of his appointments injures the other. Nor does religion level all persons to the same condition, it allows of an inequality among them, such as superiors and inferiors, and as it gives the former a power to command, it lays the latter under an obligation to obey.

The general duty required of all servants, towards their masters is, that they give them all that honor and obedience which is due, in that relation. Let them count their masters worthy of all honor. When God says to servants, honor and obey your masters, it implies, both the outward and inward honor, the obedience of the heart. He commands no duty to be performed, but upon such principles as fulfils the whole law, and that is love to God and love to man. This is the manner, in which servants are to honor and obey their masters, or they are to submit to their masters, as the Church submits to Christ, and masters are to rule their servants, as Christ rules. Servants are required to behave themselves, dutifully, and respectfully towards their infidel masters; if the master does not do his duty to his servant, that does not free the servant from the obligation, that he is under to his master, and if the servant does not do his duty to his master, that does not free the master from doing his duty to his servant, they are both accountable to God. And their christian masters, they are, the rather, or out of choice, to serve, because they are brethren. To whom are they brethren? Undoubtedly to the Lord Jesus Christ, and to their christian servants. They must do service to them, because they are also faithful and beloved. To whom are they faithful and beloved? Both to the Lord, and to their christian servants. But abolitionists say, all slave-holders are man-stealers. Does the Lord call man-stealers brethren, and does he call man-stealers, faithful, and beloved? And farther, God says those christian masters, are partakers of the benefit, that is, of eternal life; are man-stealers also partakers of eternal life? This is a new kind of theology, the christian world have never yet received: Abolitionist, you must absolutely go to some good school to learn orthodoxy. It is no wonder, you belong to the New School-men, you are too fond of new measures, new morals, new theology, and new scriptures too, for, do you not perceive how far you have forsaken these old scriptures, for which reason, they so frequently give you the lash. Observe the grand argument, which St. Paul uses to force the duty of obedience upon all servants. That the name of God and his doctrine be not blasphemed. The name of God expresses his nature, that the nature of God and his doctrine, the gospel, the glad tidings of salvation, the doctrine of our deliverance from sin and Satan, and the doctrine of our restoration to the love, and favor, and enjoyment of God, says the

Apostle, teach servants to obey and honor their masters, lest by the contrary, the very name, and nature, and doctrine of God, should be blasphemed. Every one may see, that, to teach wives not to submit to, and honor their husbands, and to teach children not to obey and honor their parents, would be contrary to the very name and nature of God, and doctrine of the gospel. For the same reason, to teach servants to be refractory, and disobedient to their masters, is contrary to the name, and nature of God, and doctrine of the gospel.

It is the revealed will of God, that the duties of slavery are moral and scriptural, and that servants should obey and honor and faithfully serve their masters, and that masters should do their duty to them. As slavery is consistent with the revealed will of God, and as the revealed will is consistent with the nature that revealed it, so, again, in this view of it also, slavery is consistent with the nature of God, and we add, with the doctrine and very spirit of the gospel.

Slavery is not only consistent with the nature, and will, and word of God, but also, with the operation of his providence, in that arrangement, and distribution of power, and different degrees of subordination, which he has established in our world. Besides that of servants, we, for other purposes, see other grades of subordination instituted, and subjected to obedience from the same principle, such as wives, and children, citizens and subjects, all required to submit in the fear of God, or as unto the Lord, or as the church submits to Christ. This is the evangelical example for all in subordination. Again we see a graduation of delegated power, in the household department, in the Church, and in the State, all required to rule in the fear of God, or rule as Christ rules, this is the evangelical example for all in authority. As there are rulers, so there are the subordinates, in the State, in the Church, and in the house, wives, children, and servants, so that slavery is consistent, not only with the nature, and will of God, but with all the declarations of his nature and will, as manifested in his law, in his gospel, and in the establishments of his providence. It is consistent with the entire code of his jurisprudence over Adam's fallen race. Let abolitionists bray, and rave, and rage, still it is God, who governs the world, and who can and will do it. It will be time enough for them to attempt it, when God shall delegate to them, the massy power, and impose on them the difficult task.

Now, for the purpose of farther illustration, let us suppose, that christianity does teach servants to be disobedient, stubborn, and refractory, what effect would it have on the men of the world. Assuredly, they would reproach religion, revile christianity, and blaspheme its author; they would say, the world can do better without such a religion, than with it, because it introduces insubordination, teaches men to be rebellious, and disposes them not to perform their relative duties. What effect has the abolition doctrine on servants? It apparently frees them both from the authority of God and man, makes them fanatics, gives them the spirit of the enraged savage, and tiger of the forest; now, if this was in truth, the effect of the christian religion on servants, would not christianity be blasphemed, and its author too? Therefore, says the Apostle, let as many servants, as are under the yoke, count their masters worthy of all honor, that the name of God, and his doctrine be not blasphemed. As we may suppose it among servants, upon the same principle, we may suppose religion introduces insubordination among wives and children, and what is the consequence?—the destruction of families, and their happiness, and religion, as the cause of it, reproached. Abolitionists would deprive families of their property and rights, and of their domestic peace and happiness also.

We may suppose this same contempt of lawful authority and established rights, admitted into the church, and the consequence is, all the important laws, doctrines, ordinances, and spiritual privileges of the church, are set aside, or disregarded; the church of God is reduced to a mere human institution, and the spiritual blessings of its members, are considered, attainable, by the reach of human effort only. Thus the church is deprived of all the advantages of revelation, such as a belief in the personalities of Jehovah, the divinity of the Son and Spirit, and in the necessity of the operation of the Holy Spirit, in original guilt, in the doctrine of atonement, or substitution of the offices of king and priesthood of the Savior, in the efficacy of faith, and in the observance of the Sabbath: these are all set aside, explained away, or denied as absurdities. Thus revealed religion is trimmed down to the cold religion of nature, which every child of Adam, even in a state of darkness may embrace. Thus the abolitionists, under the hidden name of the new-school-men in the North are making bold efforts to abolish the church. Let us also suppose, this same insubordi-

nation to all established authorities, and rights, divine and human, would make its way into the civil, and political institutions of the world, what would be the result? All the authorities of God and man would be trampled under foot, the constitutions, laws, officers, freedom of elections, rights, and liberties of the people, would be set aside, violated, or corrupted, all men of abilities, of integrity, and worth, who advocated the truth, would be eyed, and marked out for ruin, all good men, men of public and private virtue, faithful in office, would be put out; minions, bad men, and men of flexible characters put into office, public money embezzled, squandered, and wasted, the people corrupted, the virtuous put down, and the vicious exalted. Thus the abolitionists, under the auspicious name of national republicans, are making combined efforts, and rapid progress in abolishing the government of these United States, and that of the States. The abolitionists thus act in concert, under three different names. First, under that of abolitionists—this expresses the generic nature of the banditti; they appear in their proper name, only when they make their attack on the authorities and rights of households. Secondly, under that of the New School-men: In this character they attack the authority, doctrines, rights and blessings of the church. Thirdly, under that of the national republicans: in this character they attack the authorities, laws, rights and privileges of the civil and political establishments of society. As their genuine name is, so is their nature; their nature is to abolish all constituted power and authority, and the subordinations subjected to them. Should we venture to give a dash of their real general character, we would say, they were atheists in heart, infidels by their measures, and nominal christians by profession. Well does St. Paul describe them (as we shall soon see) as men of perverse and corrupt minds, men destitute of the truth, and men who consider gain godliness; that is, they consider gain the most worthy object of the highest effort of human exertion; they make it their God. As they are national republicans, they are tyrants, despots, wishing to abolish, and lord it over, the rights of civil society. As they are the New School-men, they are nominal christians of every exceptionable name, wishing to abolish the spiritual character and blessings of the church. As they are abolitionists, they are unrighteous intruders, wishing to abolish the rights of individuals, and of households. An abolitionist is an enemy to all lawful authority, and rights,

and an usurper of both in his three-fold sphere of operation.

But to return, says the Apostle, these things teach and exhort, verse 3d. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, Verse 4, He is proud, knowing nothing, but doting about questions, and strifes of words, whereof cometh envy, strife, railing, evil surmisings, 5, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness. From such withdraw thyself.

Observe here the solemn charge given to teach and press these relative duties of servants towards their masters, with great zeal and affectionate earnestness: these things teach and exhort. These are duties of great moment, therefore teach and press them earnestly. No doubt much of the pleasure, and will, and Glory of God, are in the proper observance of the command, or the Holy Spirit would not have been so particular to press them on servants. The power of holiness, in nothing discovers itself more conspicuously, than in the performance of relative duties. We are no more really, than what we are relatively.

Again, observe the high character St. Paul gives this doctrine, which urges the performance of these relative duties: he calls that doctrine, wholesome words, the words of our Lord Jesus Christ, and the doctrine which is according to godliness; The doctrine, that teaches servants to honor and obey and serve their masters, dutifully and faithfully, to render service unto them as unto the Lord, and masters to do their duty to them, the doctrine that teaches this, is the doctrine that is according to godliness, and the words of our Lord Jesus Christ. What would be more in point to show the morality and christian character of slavery, and that it is consistent with the very spirit, both of the law and gospel; agreeable to the mind and will of the Lord Jesus; promoting his honor and glory; correspondent with, and suitable to his practice when here on earth.

“If any man teach otherwise, and consent not to the words of our Lord Jesus, and to the doctrine which is according to godliness.” We first will inquire who those are, who teach otherwise, and secondly, inquire what is their character. And first, who teaches otherwise, and consent not to this doctrine? Most assuredly the abolitionists, they do teach otherwise, they

do teach very differently from Christ and his Apostles. They teach servants not to obey and honor their masters; not to serve, but rebel against them; they teach that slave-holders are man-stealers; they teach that servants ought to cut their master's throats; they teach that slavery is immoral, sinful, contrary to the scriptures, and to the spirit of both the law and gospel.—These things the abolitionists do teach; and they teach otherwise than Christ and his Apostles; otherwise than the law and the gospel teach. Next, what is the character of those that teach otherwise? And here we need not bring in against them, a railing accusation, but say, the Lord rebuke you, abolitionists. Lest they might say we are under the influence of feeling, we will turn them over to the inspired Paul, who cannot be so charged, and as usual, he gives them a heavy drubbing when they come in his way; so, he will give them, in this instance, as heavy as any we yet have noticed. Only observe the odious character St. Paul gives those false teachers, who preach a different doctrine from that Jesus Christ and his Apostles have delivered, he puts the charge in the singular, that it may be more pointed. Verse 4 and 5. "He is proud, knowing nothing, but doting about questions, and strifes of words, whereof cometh envy, strife, railing, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness. From such withdraw thyself." He charges them with pride, with ignorance, with envy, with strife, with railing, with evil surmisings, and with supposing that gain is godliness; that is, their end in professing godliness, is, that they might make gain, and get preferment by it; using religion, for their own personal, and selfish aggrandisement among men of the world. Notice, he charges the abolitionists with pride and ignorance. Ignorance is the parent of pride, and pride is the Devil's help-mate to bring men to the gallows. Pride does not become an Angel of light, nor an individual in our world, but it becomes an inhabitant of the pit, and one on his way thither, and anxious to arrive. The Apostle charges the abolitionist with envy; envy proceeds from hatred, not from love; malice and envy are the sins of the Devil. Envy no man, but love all men. Where envy dwells, the love of God never comes. The envious man feeds on others' evils, and hath no disease, but his neighbor's welfare. He is the best nurse of ill-fame; a thorn-hedge covered with nettles; a peevish interpreter of good things, and no other, than a lean,



and pale carcass quickened by a fiend. Malice and envy, are the exercise of the heart, and point out the worst of characters. The Apostle charges the abolitionists, as men of perverse disputings, and men of corrupt minds, and men destitute of the truth. Does this most appropriately suit the abolitionists? A bad character indeed. He charges them with covetousness, supposing that gain is godliness. The covetous are never satisfied with any acquirement, never happy in any circumstances. Covetous men are like the salt seas; though they drink in many rivers, yet still they wish for more. The covetous, like the miser, thirsts for gold, and it is never quenched, nor is his throat ever satisfied, till death shuts up the gulf. Insatiable avarice! What hazards will not men run; what crimes will not they commit for gold? And when once avarice takes the field, honesty, humanity, charity, and every other virtue, are totally put to the route. The covetous are deaf to the voice of conscience, and the dictates of reason; they are blind to every thing, except their own selfish ends; no misery, no agonising pain, no object of distress, can move them, no piteous cries can pierce their adder's ears, no lamentation can reach their adamant hearts. The Apostle charges abolitionists with hypocrisy, professing godliness for gain. An hypocrite is the Devil's servant in God's livery, he has the lamp of a profession in his life, but is destitute of the oil of grace in the heart; his show of religion, is abominable in the eyes of God, and all his profession will avail, is, only as a candle to light him to eternal woe. Thus we see the characters of those who oppose God and his doctrine, both in that of his law and gospel, and also in the operation of his providence. After Paul gives their character, his advice to Timothy is, from such withdraw thyself: have no fellowship with the unfruitful works of darkness. Abolitionist, I am truly sorry there are so many occasions for you to come under the influence of St. Paul's cat of nine tails. I do pray, God would enable you to repent, ere he lashes you to death, if not morally dead already. St. Paul to Titus, 2 chap. 9 verse, preaches the same doctrine to servants. "Exhort servants to be obedient unto their own masters, and to please them well in all things, not answering again. Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Savior, in all things." This is still the same important lesson, and for the same great ends. Servants obey and honor your masters, that you may put honor upon

Christ and his holy religion, by beautifying your christian profession, by a suitable walk and becoming conversation.

Again, Paul to Philemon, puts into practice the lessons, which, he, in his other epistles, has taught on this subject. The occasion of this epistle to Philemon, was this:—Onesimus, a naughty servant, running away from his master, Philemon, and stealing a purse of his money, by the providence of God, came to Rome where St. Paul was a prisoner, and preacher in bonds; God blessing the Apostle's ministry for the conversion of this fugitive servant, who was brought to a true knowledge of Jesus Christ, and after conversion, for a while, administered to Paul in person; the Apostle understanding that he was another man's servant, and particularly his dear friend Philemon's, sends him back to his master, earnestly desiring Philemon to pardon Onesimus, and receive him into favor. This is the very same kind of practical instruction, which the Angel of the covenant gave to Hagar, when he found her in the wilderness, a runaway from her master's house: return to thy mistress, and submit thyself under her hands. So Paul says to Onesimus, return to thy master and submit thyself under his hands. And I will write by you, this letter, beseeching thy master to pardon you, and receive you into favor.

Verse 10th: "I beseech thee, for my son Onesimus, whom I have begotten in my bonds, which in time past was to thee, unprofitable, but now profitable to thee and to me. Whom I have sent again, thou therefore receive him, that is mine own bowels, whom I would have retained with me, that in thy stead, he might have ministered to me in the bonds of the gospel. But without thy mind, would I do nothing that thy benefit should not be as it were of necessity, but willingly."

This is too plain to need any comment, we may however, observe, how dearly Paul loved Onesimus—he loved him as his own bowels; the moral tie is stronger than the natural, he loved him more and better, than he would have done, had Onesimus been his own son, according to the flesh, yet he sends him back to his master; it would have been sinful in Onesimus, to deprive Philemon of his service, without his consent; Paul could not advise Onesimus to do so, but the contrary, and had Onesimus been Paul's own son, according to the flesh, he would still have sent him back to his master. This proves the purity of the gospel principle: that it does recognise all rights, but it does not recognise an immoral right; but the christian principle, as

exercised by Paul, did recognise Philemon's right to the service of Onesimus, therefore Philemon had a moral right to the service of Onesimus. Suppose a christian minister, has a son in a distant country, the servant or property of another man, and he runs away, comes to his father, and under his ministry, becomes a true christian; regarding his return to his master, what ought the son to do, and what ought the father advise him to do. According to the gospel principle, here the father would be under the influence, both of the natural and moral bond; and as the moral is the strongest, and will, and ought, in all such cases to prevail, and as the exercise of the christian spirit in the person of Onesimus, and that of the Apostle Paul has decided, we make no hesitation to say, the son would be willing to return, and the father would send him back to his master, with a letter, just as Paul did with Onesimus. The christian spirit of Onesimus led him to do as Hagar did, and the christian nature of Paul, led him to give to Onesimus the same advice that the Angel gave to Hagar. Abolitionist, certainly this would not be your advice; here again, you come into contrast, not only with the commands, but with the practice of the Angel of the covenant, and of his great Apostle Paul; and it is morally certain, he will use his cat.

Again, though Paul the aged, and in bonds too, and though he would have gladly retained Onesimus to minister to him, in his bonds, yet he would not, because he could not do it with Philemon's consent, which he might have reasonably expected, but he sends him to his master. Paul considered, he had as good a right to take money out of Philemon's purse, without his consent, as take Onesimus' service. Masters have such a right in their servants, and such a right unto their service, that they are not to be disposed of without their consent. Religion does not destroy, but it establishes civil rights. Onesimus' conversion to christianity gave him no manumission, or liberty from Philemon's service, and accordingly, our Apostle remits, and sends him back to his old master.

Verse 15: "For perhaps he therefore departed for a season, that thou shouldest receive him forever; not now as a servant, but above a servant, a brother beloved especially to me, but how much unto thee both in the flesh and in the Lord." According to the Roman law, Onesimus' life was in Philemon's hand, and he might say, Onesimus ran away from me, what reason have I to receive him into favor; it is enough that I par-

don him, must I receive him too. To a supposed objection of this kind, the Apostle thus replies : " if his departure from thee was so managed by a good providence, that it be the occasion of thy receiving him forever now as a profitable servant, now, notwithstanding his departure, thou oughtest to receive him, not only as a servant in the flesh but a brother in Christ.

Verse 17: "If thou count me therefore a partner receive him as myself, if he hath wronged thee or oweth thee ought, put that to my account I will repay thee."

Paul here presses Philemon to receive Onesimus, by an argument drawn from a partnership and communion with him in faith. If we are partakers, and have communion, and friendship one with another as christians, grant me my request. On account of this fellowship, christians ought to respect one another. If thou count me a partner, receive him, as myself; an expression showing Paul's very high esteem of Onesimus.— Paul answers another supposed objection: Philemon might say, how can I receive him who has wronged me, robbed me, and ran away from me; surely it is enough, that I pardon him, that I remit his punishment, must I receive him too, must I retain him, treat him and look upon him as a good and dutiful servant? Surely no. The Apostle implicitly grants, that there was a debt due from Onesimus to Philemon. If he hath wronged thee, granting he has done it, I also grant; religion destroys no man's property, nor does a community of saints make a community of goods, otherwise than the civil community make. If not, Onesimus, or St. Paul for him, might have pleaded an immunity, both from restitution and punishment, for the Apostle acknowledges, and does not deny the debt, but takes it upon himself: "put it to my account," I will repay thee; it is a just debt; Philemon must have his money, if he wishes it. The Apostle's practice here, is consistent with his commands to servants, who must not purloin, but show all good fidelity to their masters, Titus 2, 10. Abolitionists, to be consistent, you must think servants may steal from their masters. Here you and the great evangelical Apostle come again in contrast. Do you feel it?

Again, the duties arising out of the relation of slavery, are enjoined in connection with all the other relative duties in society. And as all relative duties are founded on the fifth commandment, we may learn something in relation to our subject from every one of them. 1. Peter, 2 chap. 13 verse: "Sub-

mit yourselves to every ordinance of man for the Lord's sake : whether it be to the king as supreme ; or unto the governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing, ye may put to silence, the ignorance of foolish men." The Apostle having exhorted christians in general, to take care that their conversation be honest among the Gentiles here descends to particular duties, of which, he advises them to be very exemplary in the performance. And the first is their subjection to governors, and government : submit yourselves to every civil ruler, both supreme, and subordinate. The quality of that obedience, and subjection, which is to be given unto magistrates, must be for the Lord's sake, that is, in obedience to the command of God, and with an eye to promote the honor and glory of God. Christianity is no enemy to the rights of civil magistrates, it requires subjection for conscience sake. The Apostle assigns the reason why the civil officer ought to be obeyed, and submitted to : because he is sent by God for the punishment of evil doers, and for the praise of them that do well. The magistrate's office is to punish evil doers ; the fear of the magistrate's sword awes many men more than the fear of God's hand. If some men were not Gods among men, many men would be Devils among men. There would be no living among those who fear not the invisible God in heaven, if there were not some visible Gods on earth to fear. And because it is God's will, that christians by well doing, might silence, or as the word signifies, put a muzzle on the mouth of foolish and unreasonable men, who rage against them, as if they were enemies to order and government : by this kind of well doing, namely, by submission and obedience to rulers in the Lord, and for the Lord's sake, we may put to silence the foolishness of wicked men. Thus, we must submit to civil rulers, from an evangelical motive, just as the church submits to Christ. Verse 16, "As free, and not using your liberty for a cloak of maliciousness, but as the servants of God."

Here our Apostle answers an objection, which the christian Jews made, and some in the present day are absurd enough to make : that, as christians, they look upon themselves as Christ's free-men ; whereas christian liberty exempts no man from the duty of civil subjection ; the liberty that Christ has purchased for believers, is a freedom from sin and Satan, from sinful ser-

itude. Christ makes all his subjects free, but it is a freedom from spiritual bondage, and not from civil subjection, consequently, to plead our christian liberty, as a bar to that obedience which we owe our superiors, and governors, either civil, ecclesiastical, or household, is to use our liberty for a cloak of maliciousness, and as a covering to that disobedience which is hateful to God, injurious to mankind, and destructive to order and government. All attempts to cause insubordination to constituted authority and acts, either in the church, in the state, or in the household, is rebellion against God and man, and contrary to the spirit of the law and gospel. Abolitionist, can you lay your hand on your heart, and look to your God, and say, you are clear of attempts of this kind, in the conditions of subordination mentioned. We are commanded, verse 17, to honor all men, love the brotherhood, fear God, and honor the king. Here are four important relative duties commanded us, to be performed; God's command makes them duties, and what he commands, is no sin, but it is right, and fit, and proper, in the nature of things, that it should be so. No man is to be despised by us, but every man truly respected according to his place and station. There is a common honor, and tribute of civil respect payable to every man; honor all men, but especially good men. Love the brotherhood, as there is a general respect due to all men, so there is a special love due to the brethren; to all the saints, of what nation or country soever; of what estate or condition soever; high, low, rich and poor; of what judgment or opinion soever they may be; the Apostle commands us to love the brotherhood; the whole fraternity and society of christians. There is no better evidence of the life of grace in ourselves, than the love of grace in one another.

We are next commanded to fear God, this is deservedly entitled to the highest place in this system of relative duties here mentioned by the Apostle.

We must live in a holy and religious dread of his name, as a glorious God, and gracious father, have a reverential awe and fear of his majesty immoveably implanted in our souls, and a sense of our own miserable vileness; and we must live in a daily conviction of our entire dependence upon Him, and of his goodness to us.

We are required to honor the king, the chief magistrate, the executive in the government. Nero, the worst of kings, the persecutor of christians, was then on the throne, yet the com-

mand is express to honor him. The wickedness of a ruler, or the abuse of his power, does not annul his authority in lawful things; his power as a ruler, is Christ's power delegated to him, and he is bound to use it, as Christ would use it, and so far he is God's ordinance to those in subordination to him, and they are bound to obey him, as they should obey God. But if he abuses his power, or acts beyond the power delegated to him, he is a tyrant, a usurper of power and authority; contrary to that system of delegated authority, and system of subordination that God has established; he has acted unconstitutional, and therefore not to be obeyed, for conscience sake, or for the Lord's sake. This equally applies to all rulers in the State, in the Church, and in the households: If their unlawful enactments, or commands, effect the rights of conscience, or duty to God, rebellion is a commanded duty; we are to obey God rather than man, but if they only effect our civil rights and privileges, and not that of conscience, those in subordination, if they choose, may render obedience for wrath's sake, or rather than be punished, but they are not morally bound to do it. We are to fear God, and honor the king, we must honor the king, or the one over us, as one ruling in subordination to God, and he must require us to do nothing, that God would not require us to do. In the kingdom of grace, the church did not require Philemon to give up his right of Onesimus as a servant, nor the debt that Onesimus owed him, nor was even the service of Onesimus wished for a time, without Philemon's consent. Thus rulers in the State, church, and household, are bound to rule as Christ rules, and to regard the rights of those in subordination to them, as Christ would regard them. An abolitionist may here ask, is not the master bound to protect the peculium of his servant; the peculium, is that property which the servant in his own time, by industry and fair traffic, has gained for himself, and which the law will not defend for him, but through his master. We say undoubtedly he is bound to throw his shield as a citizen, over it, and protect it for the use of his servant.—Yes, abolitionist, it is the master's duty to rule, govern, chastise, punish, and foster his servant, just as Christ would, were he acting in proper person. And just so, ought all rulers to act, and not disgrace themselves by tyranny and usurpation of power and authority not delegated. Abolitionist, do you not, in principle, and by practice, advocate the exercise of power not delegated? Remember, rulers are commanded to fear God, as well as citi-

zens to honor the chief magistrate; true religion, or the fear of God, does best qualify persons to be good superiors, as well as good inferiors; the true and steady principle of loyalty, that obedience to governors, that is lasting, is for conscience sake, to the command of God; where there is no fear of God in the heart, there will be no regard to the command of God in the life. Let such as pretend to fear God, show it, by being loyal governors, or loyal subordinates.

Verse 18, "Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thank worthy, if a man for conscience toward God endure grief suffering wrongfully. For what glory is it, if ye be buffeted for your faults, ye take it patiently, but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

Peter exhorts servants to obedience, even in stronger language than Paul has done, as he commands subjects to honor the Emperor Nero, so he commands servants to submit to even froward masters. Let christian servants, or domestic slaves, be subject to their masters, whether christian or heathen, giving due reverence and respect, not only to such as are kind and gentle, but to such as are froward and wrathful. Here, in cases where the master is froward, and wrathful, and abusive to his servants, the Apostle enjoins obedience and submission, on servants to those masters. Abolitionist, this is not your instruction to servants, you teach servants to the good and to the bad, to cut their master's throats; only consider the contrast between your instruction, and that of the Apostle; do you not shudder, when you view your hostile resistance, in principle and practice, to the truth? Do for God's sake repent, of your enormous opposition both to God and man!

Servants in the lowest condition, and in the meanest service, may glorify God, in their condition. And that servants may glorify God, in their servile state, they must be subject to their masters with all fear; yea, even to wicked and froward masters, because, the ground of their obedience is the will, and command of God, which binds them to their duty towards their masters, though their masters fail, and fall short in their duty to them. Observe the argument, that the Apostle uses to enforce this duty upon servants, he says it is thank worthy, and acceptable with God. It is well pleasing in his sight, and will procure a gracious reward. Thus we see the duties arising



out of the relation between master and servant, are enjoined in connection with the duties of all the other relations in society, and enjoined as strictly and consistently with the spirit of the gospel, as any of the other relative duties are enjoined. In addition to this, we have the practical lesson which the Angel gave to Hagar, a bond maid, and the practical lesson which St. Paul gave to Onesimus, a bond man; together with the practical duties required in the fifth commandment, all, as we have seen, in a perfect consistency with both the precepts and spirit of the law, and with the letter and spirit of the gospel.

We have also, shown, that we hold our servants by the same authority and right, that we have for our life; that is, we have the law of God and the law of man, securing our lives. Because, the sixth precept of the divine law, says, "thou shalt not kill:" on this precept, are founded all human laws preserving life. Should any one take away our life, he would violate the law of God and man. Again, the eighth precept of the moral law, says, "thou shalt not steal, or take away the property of thy neighbor, neither by theft nor by robbery, nor by fraud, stratagem or otherwise;" this precept guards our property from the perpetration of the hands. The tenth precept of this law, says, "thou shalt not covet thy neighbor's house, nor his wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbor's;" it is in the nature of this precept, to specify the appropriate, peculiar property of thy neighbor, and nothing but what is his own.—This precept of the divine law, guards our property from the machinations of the heart. On these two precepts, the eighth and tenth, are founded all human laws, preserving property; therefore, the man who would take away my servant, whom the law of the land guaranties to myself, violates both the law of God and man.

The abolitionists in Congress, have as good a right to take away, by enactments, the lives of the citizens of the Territory of Columbia, as they have to take away, in the same manner, their servants. Because God has secured to them their servants, by the same authorities and rights, by which he has secured to them their lives. Suppose the abolitionists had attempted to take away, by legislation, the lives of the citizens of that Territory, would it not be considered a most enormous outrage against the laws of God and man? Equally enormous, and wicked beyond measure, were their wish and attempt to

legislate them out of the possession of their servants. They most assuredly, must have, either by inheritance, or by purchase come into the right of the full amount of Mary Magdalene's ancient possessions, or they would not have thought of such an attempt.

Let those who oppose this Dissertation, come out a David Hume and not a Voltaire. Put this down by argument, not by ridicule.

This Dissertation is written designedly to suit the common reader, give them the truth and they will embrace it; and when abolition is put down, it will be put down by the mass of the people.

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### NO. III.

*Early Introduction and Treatment of Servants. Objections answered. In certain conditions, and circumstances, liberty an alienable right, it has, and may be transfered.*

Slavery is congenial with the state of human society. It existed before the flood, Gen. 9, and 25, "a servant of servants shall thou be unto thy brethren," had it not existed, Noah and his sons could not have understood the nature of the curse that was pronounced on the descendants of Ham. No doubt slavery was introduced early after the flood, for, at the time Abraham subdued the five kings, and rescued Lot, which was 436 years after the deluge, Abraham had three hundred and eighteen male servants born in his house, adults, fit to go to war, Gen. 14, 14. Since he had three hundred and eighteen males, he must have had three hundred adult females born in his house, these would give Abraham, six hundred and eighteen adult servants, born in his house. If he had 618 servants grown up, how many children had he, that had not arrived to the years of an adult? he must have had five or six hundred; this would give to Abraham, above eleven or twelve hundred servants born in his house. I leave the reader to judge how many servant's parents, Abraham had, of whom these eleven or twelve hundred were born. Now all these six hundred and eighteen adult servants, and more too, must have been born to Abraham, before he left Ur of the Chaldeas, because the ninth

year after he left Ur of the Chaldeas, he obtained the victory over the five kings: to prove this, we refer you to the table of chronology. Abraham must have had from twelve to fifteen hundred servants, when he came from Ur of the Chaldees.—Hence, we reasonably infer, slavery must have long prevailed there before he left it. Although the father of the faithful had so many servants, yet, like many fine fellows of the present day, when the means, and an opportunity enabled him, he had no objection to add to their number. Abraham acquired some souls, or servants in Haran, Gen. 12, 5. The year after he left Chaldea, he went into Egypt, at that time he was rich in other kinds of property, as well as in men-servants and maid-servants. Pharaoh treated Abraham well for Sarai's sake, and gave him sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels, Gen. 12, 16.—Abraham was also very rich in cattle, in silver, and in gold, Gen. 13, 2. Lot, also, was so rich that one part of the country could not contain them both. Abimelick, likewise gave to Abraham, sheep and oxen, and men-servants, and women-servants, and restored him Sarai, his wife, Gen. 20, 14. Should any one be so ignorant, as to say these servants were hired servants, we would ask: would you give away hired servants, as you would your flocks and herds? Surely no, you would not do it if you could, but you could not. Pharaoh and Abimelick, had as good a right to their servants, as they had to their flocks and herds, and for that reason, they gave of them to Abraham, as they gave of their flocks and herds. Abraham, although he had so many, yet he was willing to receive more; this proves he had use for all he had, and when he received additional flocks and herds, he needed more servants for herdsmen.

There can be no doubt, but Chedorlaomer, king of Elam, fourteen years before he took Lot a captive, had carried a number of the inhabitants of the cities of the plains, as captives of war, and made slaves of them; for these cities had been tributaries to him for twelve years, the thirteenth year they rebelled, the fourteenth he came to subdue them, and carried off Lot and others, and would have made bond men of them, had not Abraham rescued them, Gen. 14. This all goes to show how common slavery was, as far back as Abraham's time.

Trade and war were the principle occupations of the Canaanites, by these, they gained great riches, and increased the number of servants over the surrounding countries. The E-

gyptians sold their cattle, their lands and their liberties, to Pharaoh, and became his slaves. To be sure, Joseph, from the goodness of his character, compromised with the Egyptians, and gave back their cattle and lands, and seed to sow the land, for the fifth of the crop, Gen. 47, 23, and 24. Within eight hundred years after the deluge, the Hebrew nation in Egypt, amounting to a million, were enslaved and brought into hard bondage. If in the period of eight hundred years after the flood, slavery became so general, to what extent did it prevail during the sixteen hundred and fifty-six years before the flood.

The word in Hebrew and Greek, and Latin, translated, servant, signifies a slave, a bond-man, one who is the property, and at the disposal of another. The Hebrew derivatives signify, to be exhausted, one whose wealth or substance is exhausted, one who is the poorest, lowest, and basest sort of fellow: the generic meaning of the word, is poor, lean, thin, and in a moral sense, low, base. The derivatives of the Greek and Latin word, signifies servitude, bondage, slavery, thralldom.

Men were originally free and equal; slavery entered the world by sin. Noah, to punish the affront given of his son, cast him out, degraded him to the condition of a slave, subjected him to the influence of the curse, Gen. 9 and 25. Many have been brought to the hard necessity of selling their liberty for subsistence. Others being taken captives in war, remain slaves to their conquerors. Moses himself, notices several sorts of slaves among the Hebrews. They had foreign slaves, obtained in war, or slaves obtained by money, or born in the house. Over these, masters had an entire authority, they might sell them, change them, punish them, judge them, and even put them to death without any form of process. For what is said, Exod. 21 : 20, and 21, relates to Hebrew, not to foreign slaves, which a master might have, and to whom he might use what severity he pleased with impunity. In this case, the law of Moses enjoins nothing. They followed the rules common to other nations, among whom masters had absolute power over their servants. Yet wise men have always disapproved that liberty which certain masters have assumed, of putting their servants to death. Cato the censor, would never put any of his servants to death, before they had been condemned, and found worthy of death, by his other servants. Job testifies, he had never declined to enter into judgment with his slaves

when any controversy arose between them, Job 31. The Athenians punished with death, the man who had killed a servant. Among the Romans, and most of the Grecian States, servants had no rest, no legal protection, and who were subject to the cruel caprice of their masters, whose absolute property they were, and at whose mercy their lives every moment lay. For the slightest and most trivial offences, they were scourged, and condemned to hard labor, and the master when exasperated by any real, or apprehended injury, would nail them to a cross, and cause them to die in a lingering, and most miserable manner. These servants generally were captives who had been taken prisoners in war. These captives, ancient history informs us, were either butchered in cold blood, or sold by auction, for slaves, to the highest bidder.

To the above mentioned customs, in the treatment of servants, which obtained among the ancients, there are several allusions in the New Testament. Thus, St. Paul, in reference to the custom of purchasing servants, on whose head a price was then fixed, just as upon any other commodity, and who, when bought, were the entire and legal property of the purchaser, by a beautiful similitude, represents christians as the entire property and servants of Christ; informing them, that an immense price had been paid for them, that they were not their own, nor at their own disposal, but in every respect, both as to body and mind, they were the sole, and absolute property of God. Ye are not your own; for ye are bought with a price: Therefore glorify God in your body, and in your spirit, which are God's, 1 Cor. 6 and 20. So also again, ye are bought with a price, be not ye the servants of men, 1 Cor. 7 and 23. St. Paul usually styles himself the servant of Christ: and in a passage in his Epistle to the Gallatians, alluding to the signatures with which servants were in those days branded, or marked as we do cattle, every owner had his brand, he tells them, that he carried about with him plain and indelible characters, marks, impressed in his body, which proved him to be the property, the servant of his master, Jesus. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus, Gal. 6 and 17. It was a doctrine of the pharasaic Jews that proselytes were released from all antecedent civil, and even natural relations: and some of the Jewish converts carried the same principle into the christian community, and taught, that by the profession of christianity, servants were emancipated

from their christian masters. In opposition to this false notion, the same great Apostle requires, that all servants who are under the yoke of servitude, be taught to yield due obedience to their masters, and animadverts with great severity upon those false teachers, who, from mercenary views, taught a different doctrine, 1 Tim. 6, 1 and 10. Against this principle of the Judaising, as well as modern zealots, St. Paul always enters his strong protest, and teaches that the profession of christianity makes no difference in the civil relations of men, see 1 Cor. 7, 17 and 24.

I have referred to these allusions in scripture, for the purpose of showing the entire property and legal right, that masters were considered to have in and over their servants; and the entire and absolute right, that Christ has in and over his christian servants, is explained, and illustrated by the entire and legal right, that masters in ancient times, were considered to have in and over their servants.

To show farther, that entire legal, and alienable right, that masters in former days possessed over their servants, I would transcribe from Dr. John Taylor's elements of the Roman civil law, page 428 and 29, the following affecting account of slavery.

"The common lot of servants, in general," says he, "was, with the ancients, in many circumstances very deplorable. Of their situation take the following instances: they were held, *pro nullis*, *pro mortuis*, *pro quadrupedibus*, for no men, for dead men, for beasts; nay, they were in a much worse state than any cattle whatsoever, they had no head in the State, no name, no tribe or register—they were not capable of being injured; nor could they take by purchase or descent; had no heirs, and therefore, could make no will of course; exclusive of what was called their *peculium*, whatever they acquired was their master's: they could not plead, nor be pleaded, but were excluded from all civil concerns whatsoever. They were not entitled to the rights and considerations of matrimony, and therefore, had no relief in cases of adultery. Nor were they the proper objects of cognation and affinity—they could be sold, transported, or pawned as goods, or personal estate; for goods they were, and such were they esteemed; might be tortured for evidence; punished at the discretion of their masters, and even put to death by his authority, together with many other civil incapacities, which I have not room to nuemerate."

It is evident from scripture, history, and the Roman law, that

in the Roman empire, servants were as much the property of their masters, as the gold and silver in their coffers, and just as much at their disposal. The condition and treatment of servants, were left entirely to the humanity of their masters. And during the existence of this state of society throughout the Roman empire, was the New Testament written. And therefore, does it contain allusions to established customs of that age.

Nor is it peculiar to the jurisprudence of Greece, and Rome, and other ancient nations, that the master should have a peculiar right and property, in the servant bought with his money, and born in his house. But this right, and property in his servant, he possessed by the establishment, and authority of God himself. God established the relation between master and servant, in the curse pronounced on Ham and his posterity.

Abraham had this, as well as other kinds of property, Gen. 24 and 35. "And the Lord hath blessed my master greatly, and he hath given him flocks and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses." Abolitionist, Abraham obtained all this property, just as all other honest men obtained their's; either through the blessing of God, on the diligent use of means, or through the gifts he received of Pharaoh, king of Egypt, and Abimeleck, king of Gerar, yet as it was the Lord put into their hearts to be so liberal to Abraham, they are here called his gifts, Gen. 12, 16, 20, and 34. Then Abraham came honestly by his possessions, and he had as good a right to his servants, and hand-maids, as he had to his silver and gold. As he obtained his riches as honest men do, so he used them as honest men do; he gave them to his son Isaac, verse 36, "And Sarah, my master's wife, bore a son to my master, when she was old, and unto him hath he given all that he hath;" by his will, no doubt, he gave all to his son Isaac. Abolitionist, is it wrong to give away to your children, property not your own? If so, did the father of the faithful do it?

Abraham and Lot, and Isaac, were not the only patriarchs possessed of many servants.—Jacob, during the twenty years he stayed with Laban in Mesopotamia, acquired great wealth in flocks, and herds, and servants; or how could he have driven the numerous flocks and herds, that he must have had. Gen. 32, 13 and 17. His servants drove the cattle and flocks, his children were with their mothers. Gen. 33 and 2: at this

time he had not arrived at his father Isaac's, of course had not received any servants from him. Esau came against Jacob with four hundred men, Gen. 33 and 1, were they servants or soldiers, if either, why was it necessary to have so many, unless Jacob had something like that number. As Abraham gave all he had to Isaac, we may most reasonably conclude, Isaac gave all he had to Jacob and Esau; Jacob, also, in due time divided his, among his children. Or how could Jacob, with his sword, and with his bow, recover land from the Amorite, a distinct people, unless he had got a great many servants from his father Isaac, Gen. 48, and 22. Did Simeon and Levi, the two alone, slay all the males among the Shechemites? Or did they do it by the aid of their servants; the latter is the only reasonable conclusion. And how could they treat a whole city thus, had they not received servants from their father, or brethren? And did the other ten sons of Jacob come alone, or did they come with their servants upon the slain of the Shechemites, and spoil the city, take away their sheep, their oxen, asses, and that which was in the city, and that which was in the field, and all their wealth, and all their little ones, and their wives they took captives, and spoiled even all that was in their houses. Gen. 34, 25, and 31. Ten men could not do this, but the ten with their own, or Jacob's servants, could; servants in all ages of the world, are not known in their actions, but by their masters, and what servants do in obedience to the commands of their masters, the masters are said to do. This proves, that the servants of Jacob, and those of his sons, were bond servants. For this reason, scripture says very little concerning servants who were under the yoke. Jacob in the 30th verse, reproves his sons for their conduct, and expresses his apprehension that the Canaanites would destroy him and his house. He complains of being few in number, though numerous as a household, yet few in comparison to the Canaanitish nations around him. What did the sons of Jacob do with all this property, and the captives whom they took? According to the custom of the times, they made all their own, and the captives became their servants, and were inherited by their children.—Those expeditions demonstrate, that the Jewish patriarchs must have had numerous servants. And as Abraham gave all his servants to Isaac, so did the other patriarchs give all to their children. In the course of the operation of God's providence among the patriarchs, servants were very numerous; and they



were inherited; of course, considered good property. This providence of God, is consistent with his commands, on this subject, to the Hebrew nation. Although God positively forbid the Israelites to make bond servants of their brethren, yet he authorised them to buy bond-men and bond-maids, of the heathen around them, and of the strangers that sojourned among them, and those to be bond-men and bond-maids to them and to their children after them, by inheritance, *Levi. 25, 44 and 46.* "Both thy bond-men and thy bond-maids, which thou shalt have, shall be of the heathen, that are round about you, of them shall ye buy bond-men, and bond-maids. Moreover, of the children of the strangers, that do sojourn among you, of them shall ye buy, and of their families which are with you, that they begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bond-men forever. But over your brethren the children of Israel ye shall not rule one over the other with rigour. The possession and the inheritance of bond-servants are consistent with God's providence to the Patriarchs, and with his commands to the Hebrew nation. Slavery is consistent with the providence and commands of God, with the law and revelation of God, and with the nature and condition of man: it is a part of that great and general law of subordination which he has established among men, of which if we deny any part, we must deny the whole, and thereby destroy all the institutions of God and man in society. At this, the abolitionist aims his blow, his object is to abolish all regular constituted authority in the Church, in the State, and in the household. But this is agreeable with his generic name, and nature, and with the operations of his hands. The very name, the nature, and operation of the abolitionists directly go to throw the whole organized world of mankind off from the relation which they sustain to God and to one another. A most daring infidel measure, and not only so, but only behold the wolf, yea the tiger, clothed apparently with the lamb's coat; professing all the sanctity of our holy religion for the worst of purposes. And some christians, yes, some christian ministers, who ought to know the scriptures, but do not, who, without ever examining the subject, have joined in with those wolves and tigers, to lay waste all that is good and great in our world. The abolitionists, by their principles and measures, say, if God Almighty has created the world, we

will govern it, and whatsoever is abused, we will abolish. Well then, Almighty men, if that is your determination, that all must be accountable to you, and suffer, who do not think and act and laugh, just as you do; be good enough to use your Almighty power first, in abolishing sin in our world, which is the cause of all the abuse, and we will, no doubt, have a happy age under your reign. But, abolitionists, what are we saying? Is not your object to establish the empire of sin? And the reign of anarchy and death? And how can you even wish to abolish sin? Upon a second thought, we say, that, you never can do, unless God works in you, the great work of a true repentance, which we do pray, God grant how soon that may be, to save your own souls, and the world from the calamity of your measures; and to obtain this, we would advise you to have recourse to the ordinances, to read the scriptures, to study the nature of the gospel, that by the divine blessing, its benign influence may imbue your character, and thereby change your nature and measures, and from a fiend, make you a friend to God's government in our world.

Abolitionists say, all slave holders are man-stealers, this objection can arise from no other, than from the spirit of slander, and to those who are not slanderers, it will be sufficient to say, the scriptures that authorize slavery, condemn man-stealing. *Exod. 21, 16*, "and he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death."—Those who infer all slave holders are man-stealers, draw an inference contrary to the scriptures. This objection takes for granted that civil liberty and civil privileges are not alienable, and that the servant can in no case, be morally deprived of his liberty. The Emancipator has labored on this subject, but he has only proved that he belongs to the New School, or, is one who leaves out of his reasoning and conclusions, the moral influence and government of God over the world. He reasons as if God had given up the entire oversight of the world to man, and especially to man in organized societies, whose decisions can even correct and set aside scripture. We would remind him, and the abolitionists also, not to draw their ideas of right and wrong, from human morals, and human jurisprudence alone, they must extend their views to the foundation of the matter, they must consider every individual of Adam's race subject to the laws and jurisprudence of the moral governor, who is over all. And in this view, we will not want for exam-

ples, where whole nations, families and individuals have forfeited their life, their liberty or their property, and God required these as the price of their forfeiture, or sin in a civil sense.—Man may think and talk as he pleases, but the fact is, God will govern the world, and to punish vice, and keep down sin in our world, God has, when all other instituted means fail, adopted two measures in the operations of his providence. The one is to destroy the natural life of man; and the other is to enslave, and degrade him for his sin. As an example of the first measure, God destroyed the Antedeluvians for sin; for their great wickedness, he cut off the inhabitants of the cities of the Plaines. He destroyed Corah and his company for their presumptuous wickedness. When the cup of the iniquity of the Amorite was full, God destroyed them. How many hundred thousand Jews did God cut off for their unbelief, when he destroyed their city, their temple, and their polity; and the rest, who were not cut off were degraded, as we shall see. To this same class of examples, belong all criminals, whose life is taken away for capital offence. Although their life is taken off by the civil authority, yet they are taken away no less by the hand of God. These are examples of one of the great measures which God in his providence has adopted, for the purpose of putting a stop to the farther progress of the capital sinner.

The other measure that God has adopted for the purpose of keeping down sin, and nullifying the influence of the example of the incorrigibly wicked, is to enslave, and degrade the wicked characters; thereby others will not look upon them as a pattern, nor will they follow their example.

The first example of this, we have in Ham and his family.—The Jewish and Arabian writers represent Ham as a very wicked man. He taught mankind to live, as they lived before the flood, that is, to lie with mothers, sisters, daughters, males, and even with brutes, and that he actually did so himself. Ham and his descendants were the first, who after the flood, spread idolatry among mankind. He, also, invented horoscopes, magic, witchcraft, and many superstitions. Ham and his posterity first suggested the presumptuous project of building the tower of Babel. The spirit of prophesy was taken from him, and his race. They were sons of Belial, disobedient, rebellious, not to be restrained, not to be controlled because of their crimes. Ham and Canaan mocked, dishonored and scorned Noah; the dignity and honor of a parent, is the dignity and

honor of God to the child; the child that mocks and scorns his parent, mocks and scorns his God, and according to divine jurisprudence, that child incurs a tremendous penalty. Consequently, Ham violated the law of his nature, and the law of his God, and deserved to die: but God only degraded him, enslaved him, deprived him and his race of civil liberty, and civil privileges, "a servant of servants shalt thou be unto thy brethren;" he was cast out, or cursed by his parents, cast out, or cursed by his brethren, cast out, or cursed by his God, both for an example to others, and in order that his wickedness, and that of his descendants might not injure society. As Ham lived both before and after the flood, he must have been a very impious man, or he could not, with the example of the flood before him, have treated Noah, the favorite of heaven, and his own father too, with the scorn and contempt which he did. He must have been impious beyond example, or he could not have turned an object of filial reverence and love, to one of mockery and sarcasm. A knowledge of the prediction of the flood, and the fact of the fulfilment of such a desolating judgment, were enough to make any rational man, at least, what the world would call a moral character. This being the case, Ham could not complain; and no wonder that God forsook both him and his race. God might, had he in his wisdom thought proper, have cut off Ham and his wicked family, as he did the Amorite when the cup of his iniquity was full. The Church of God, at that time, was composed of Noah and the pious part of his family—Ham and his family, we presume, did not belong to that pious part—and God might have said to Noah, and the Church with him, as he said to Adam, "the seed of the woman, shall bruise the serpent's head;" that is, Christ shall bruise that spirit of enmity in the family of Ham, that it shall not injure the Church. And again, as God said to Abraham, "I will bless them that bless thee, and I will curse them that curse thee."—In similar cases, God acts in a similar manner. God has cast out Ham and his race, degraded them, laid them under the curse, that their wickedness may not injure the Church. God curses mankind many ways, he may do it by the operation of his common providence, as he did with the descendants of Ham, placing them in Africa, a part of the world abounding with wild beasts, large deserts, a place scarce of water, and of provision. Second, he may inflict a curse on a people, by pouring on them his judgments, such as famine, war, and pesti-

lence; all of which have often visited the descendants of Ham. And third, by withholding his special and even common grace, forsaking them as incorrigible rebels, or not bestowing on them his blessings; in this way also, the posterity of Ham have been, and they are yet under a heavy curse.

God did not drive out the Amorites because the Hebrews were good, but because the Amorites were bad. When the Hebrews became bad, God gave them up to the Assyrians and Romans, who destroyed their nation, city and temple. It is sin that reduces man to slavery and wretchedness. We may suppose Noah to address the impious Ham thus: "Ham, that same impiety and viciousness of character that caused your recent irreverence and contempt of your father, and tender relations of society, will pervade your posterity, they will be like yourself, rough, brutal, and almost savage, they will be degraded to the lowest of conditions, to the most abject dependence, and to be the degraded property of others, having neither civil liberty, civil rights, nor civil privileges, but at the will of their masters. Ham, that same disregard for relations which you have lately shown, will induce your future offspring to murder one another for their property, and to make gain, they will sell others for slaves to the posterity of Shem and Japheth. Ham, you are so bad, and your posterity will be so bad, that the future descendants of Shem will drive them (your race) from a very beautiful soil to a barren quarter of the world, to Africa, and there from their indolence, and from the sterile soil they will be in such necessity, as to induce them to sell for slaves, one another, and even their own children that they may obtain subsistence.—Alas my son Ham! I foresee that the same irreverence for the relations of society will pervade your posterity, as you have exhibited in your own behavior, they will be like yourself; I give you therefore, as your portion, a country separated from your brethren, a continent by itself, where those who will labor, may subsist by their labor, but where those who are improvident, unsocial, and disobedient, will suffer under the famishing consequence of their conduct and character, and will often be obliged to sell their liberty to save their lives. Your posterity will be servants of servants; and I punish your present arrogance of temper and conduct, by predicting what you may expect in your future generations." Since that time, this prophecy has been fulfilled, is fulfilling, and in spite of the most benevolent intentions to the contrary, will continue to be fulfilled.

while nature shall remain the same. Africa was allotted therefore, to Ham, either by Noah or the Providence of God, or by both, and that allotment, circumstantially led to the curse that was pronounced on him and his race for his impiety. Two consequences follow: first, whoever inhabits Africa, becomes of a black complexion, from the nature of the country. Second, whoever inhabits Africa is liable to slavery from the nature of the country. So that to mention Africa, is to include the ideas of blackness and slavery.

That the Africans are black from the nature of the country, is so notorious that it needs no proof, and it is equally to our purpose, whether this color arises from excessive heat, from habit, from mineral exhalations, or from any other cause.

But it remains to be proved, that slavery is natural to Africa; and this arises from the want of fertility throughout the greater part of this country. Where, during a season of scarcity, parents sell their children and themselves, for the sake of sustenance; in such a country, slavery seems to be the natural condition of the climate." In support of this statement, let us hear the accounts of Mungo Park in his Travels in Africa.

"Slaves—this unfortunate class are found in all parts of this extensive country, and constitute a considerable branch of commerce, with the States on the Meditearanean, as well as with the nations of Europe. page 286.

"In this condition of life, a great body of the negro inhabitants of Africa have continued, from the most early period of their history; with this aggravation, that their children are born to no other inheritance. page 287.

"Slaves are in proportion of three to one, to the free-men; they claim only food and clothing.

"Home-born slaves are treated with greater lenity than those bought with money. In time of famine, the master may sell domestic slaves for provisions. Lreditors of the master may seize them.

"Regular markets are held for slaves, who are transferred from one dealer to another to a very great distance. They are brought down in large caravans from the inland countries; many of them are unknown even by name to Europeans. There are two classes; first, slaves by birth, secondly, free born, but become slaves. When Mansong, king of Bambora, took 900 prisoners, only 73 were free men, the rest were slaves. The causes of slavery are, 1st, war public; 2dly, plundering or

stealing, which arises from hereditary feuds maintained by one district against another: without notice given, they plan schemes of vengeance, conduct them with secrecy, surprise in the night, some unprotected village, and carry off the inhabitants, &c. before their neighbors can come to their assistance. page 293. "These are made slaves; retaliations make more slaves; and thus there is an endless concatenation of passions, all of which lead to the maintenance and propagation of slavery.

"Many of the slaves are but ill conditioned, a great part of them are women. I suppose not more than one fourth part of the inhabitants at large are free; the other three fourths are in a state of hopeless and hereditary slavery; and are employed in cultivating the land, in the care of cattle, and in servile offices of all kinds, much in the same manner as the slaves in the West Indies. I was told, however, that the Mandingo master can neither deprive his slave of life, nor sell him to a stranger, without first calling a palaver on his conduct; that is, bringing him to a public trial: but this degree of protection is extended only to the natives, or domestic slaves. Captives taken in war, and those unfortunate victims who are condemned to slavery for crimes or insolvency; and in short, all those unhappy people who are brought down from the interior countries for sale, have no security whatever, but may be treated and disposed of in all respects as the owner thinks proper. It sometimes happens, indeed when no ships are on the coast, that a humane and considerate master incorporates his purchased slaves among his domestics, and their offspring, at least, if not the parents, become entitled to all the privileges of the native class. Most of these unfortunate victims are brought to the coast in periodical caravans; many of them from very remote inland countries; for the language which they speak is not understood by the inhabitants of the maritime districts. page 23.

"At Wonda, the scarcity of provisions was certainly felt at this time, most severely by the poor people, as the following circumstances most painfully convinced me. Every evening during my stay, I observed five or six women come to the Mansa's house, and receive each of them a certain quantity of corn. As I knew how valuable this article was at this juncture, I inquired of the Mansa, whether he maintained these poor women from mere bounty, or expected a return when the harvest should be gathered in? Observe that boy said he, pointing to a fine

child about five years of age, his mother has sold him to me for forty days provision for herself and the rest of the family: I have bought another boy in the same manner. Good God! thought I, what must a mother suffer before she sells her own child! page 248.

“ There are many instances of free men voluntarily surrendering their liberty to save their lives. During a great scarcity which lasted three years, in the countries of the Gambia, great numbers of the people became slaves in this manner. De Laidley assured me, that, at that time, many freemen came and begged with great earnestness, to be put upon his slave chain, to save them from perishing with hunger. Large families are often exposed to absolute want; and very often the children are sold to purchase provision for the rest.”

It appears from this clear and decisive evidence, that slavery in Africa, arises from the causes. 1. The angry passions or wickedness of the natives. 2. The indolence and lassitude occasioned by the hot climate. 3. The infertility of the soil.

The complexion that the climate of Africa gives to its inhabitants, and the degraded condition to which it reduces them, proves Africa to be no blessing to the negro race. Moreover, Africa was principally inhabited by the Canaanites, who escaped from the sword of Joshua, from whom many escaped into Egypt, and from that into the interior of Africa, and afterwards into other parts also. The Negro race are the posterity of Ham, and chiefly by Canaan, and although they have escaped the sword of the Hebrew, yet the curse of God has pursued them, and still lies heavy on them in their secluded deserts, and inhospitable sands. They, deprived of religion, sciences and the arts, degraded and shut up from the civilized world, as criminals in a prison house, have borne the curse inflicted on them, for their character, and from their situation, and they prove themselves to be the offspring of their progenitor Ham, impious, unsocial, improvident, disobedient, rough, brutal, and worse than savage, just like Ham, disregarding the tender relations of society, they are forsaken of God, forsaken of man; unless it be in the relation of slavery only, and this is the only condition in which the negro race can receive improvement. In this view, the African slave trade was the greatest blessing, and the abolition of it was the greatest curse that the nations of the world have ever conferred on enslaved Africa; that trade was the means of bringing thousands from darkness to light, and



from the bondage of sin and Satan, to be free men in Christ. They were in a christian land brought into such a condition, in which they and their superiors were necessarily required to have intercourse with one another. There are, in society, characters, impious, daring, and proud, that nothing but degradation and a sense of entire dependence, can reform; the impious heart is a proud heart, and the proper remedy, in the nature of things, is degradation and slavery; as life counteracts death; as love, hatred; as light, darkness; as a strong dose of cathartic medicine counteracts the fever; so slavery counteracts the impious proud heart. The curse of slavery pronounced on Ham and his race, was a blessing in disguise. That curse, in the nature of things, prevented such a measure as the fire of Sodom, or a deadly pestilence destroying the whole race, as Cora and his company were destroyed. The negro race being, in the providence of God, located in Africa, was a circumstantial measure designed to perpetuate the curse, and to confine, by extensive deserts and burning sands, their immoral influence, as with a wall, from the rest of mankind.—Bad company, and bad example have a pernicious effect on society. Africa is, therefore, God's great penitential house, in which he confines his convicts, who deserved to die, and who were too wicked, like the Canaanites, to be received among the Hebrews in any other condition than that of slaves, degraded to that low degree, that they have no civil rights, no civil liberty, no civil privileges. Do this to the proudest family or nation, and you break the back bone of his impious pride; which is the first step to their promotion and reformation. In a condition of this kind, the negro race become susceptible of an improvement of heart, but in their native wild state, they are like the wild ox that must be broken and accustomed to the yoke, before he can be used or improved. Slavery is God's penitential institution for the purpose of reclaiming individuals of a race that can be reclaimed by no other outward means.—Slavery is as necessary in God's jurisprudence for our world, as Jails, Court of Justice, and Penitentiaries are, in human jurisprudence, and even more so, for without the aids of God's government, man's would not avail. What would the world say of the abolitionists of the State of New York, should they rise up in mass, to rescue the convicts in the Penitentiary?—They would be called the banditti of New York; and what ought they to be called for attempting to rescue the convicts

out of God's instituted Penitentiary? They should be called an impious banditti. Degradation and slavery are, therefore, necessary measures which God has, and which he will use in his government of mankind, and for this reason, those measures are recognised in his moral law, in his gospel, and brought to pass in the operations of his providence.

Abolitionist, your system of jurisprudence is very defective, you leave out of your consideration, the institutes of God's jurisprudence, as quite unnecessary, still you hypocritically acknowledge his authority, but deny his aid in measures and operation. You are far worse than Japetus who stole fire from Jupiter to animate his clay bodies of men, and then denied the theft, for which a vulture was sent to peck his liver; take care he does not peck your's.

Another example of God's degrading and enslaving mankind as a measure to nullify the effect of their wickedness on society, and giving them time to repent, is that of the ten tribes, who were, for their impiety, carried captives to Assyria and enslaved for life. Consider also, the captivity and slavery of the Jews for seventy years in Babylon, for their wickedness. Consider, likewise, how many millions of Jews, for their unbelief, who were not cut off at the destruction of their city and temple, were degraded, scattered over the world, and made a hiss and a by-word among the nations; so that the degradation of the Jews has nullified the effect of their unbelief on the christian world.

The Gibeonites, and the Canaanites that surrendered to David and Solomon, were, for their wickedness, as captives, degraded and enslaved, having neither civil rights, civil liberty, nor civil privileges, in which state of servitude they remained till the entire dispersion of the Jewish nation.

Again, abolitionist, and your coadjutor, the Emancipator, your system of jurisprudence is not only defective, but your reasoning, from principles of humanity, is calculated to mislead; you say, liberty is inalienable, you ought to have said, in what conditions in human life it is so: in comfortable, affluent circumstances, we grant, no one would barter his liberty; you judge of all conditions in society, by those in affluent, prosperous circumstances. Suppose the captives of war in ancient times, had been asked to choose death or slavery, which do you think would have been their choice? It requires no philosopher to answer the question, slavery would have been their

universal reply. Ask the captives of war in Africa, and those thousands about to perish for want of bread, whether they would choose death or slavery? According to Mungo Park and other travellers in that region, this question has been decided by thousands, yes, hundreds of thousands, who have voluntarily chosen slavery rather than death; and mothers, rather than their children should perish, have, for them, chosen slavery. Human nature will act consistent with its own principles, between two evils it will choose the less. Ask a condemned criminal, who is about to ascend the scaffold, which he will prefer, and he will say slavery. One, under a morbid excitement in favor of liberty, and conscious of his own rectitude, but from some circumstances condemned to die, would not be a fair example in this case; he must have forfeited his life, or brought himself into that state, that death will ensue, unless he is favored. Death in a legal sense, may be the eternal punishment of sin, but slavery, in a civil sense, is only a temporary punishment of sin, so he must be a criminal, or a defaulter before he can be either the subject of legal death or slavery.—Slavery, like all other chastisements, or even temporary punishments for sin, is strictly moral. When we say that slavery, in a civil sense, is a temporary punishment of sin, we mean only to say, that the slave is deprived of his civil rights and privileges, and that privation is confirmed by the laws both of God and man; it is right, that he should be so deprived, because it is his wages in this life, he deserves it, as all others deserve temporal calamities, he deserves that calamity. A man, by his conduct, may forfeit his property, or his life, or his liberty, or under certain circumstances, he may sell his liberty for that which he considers of more value. It is a dictate of the law of nature, that insolvent debtors should be sold for the benefit of their creditors; this was the law among the Hebrews, and ancient nations, and it was founded on right, and our laws in favor of insolvency are calculated to increase the evil, which they were intended to counteract: and so do all human laws, where they are not founded on the divine, as the laws in favor of insolvency are not. Were the laws such, that the insolvent debtor must be sold for his debts, the cases of insolvency would be few, in comparison to what they are. Our present laws on this subject, were made to favor the rich and they do abuse them. All that the abolitionists and the Emancipator have said about liberty being inalienable, is speculative, and not accor-

ding to the principles nor the practice of our nature, in certain conditions. In all they have said about the matter, they have told nothing more than what every one knew before, namely, that no one in affluent, easy circumstances, would barter away his civil rights and privileges, and become a slave: this would be contrary to the first principles of our nature, self preservation. Thus they have taken up our nature in its happy conditions, and what it would do in those happy conditions, it would do in the most adverse conditions: how absurd. What a pretty something, just worth a humble nothing. The simple question to be decided is this, has man a right to save his life when he can do it, by bartering away his civil rights and privileges; that is, can man, consistent with his nature, or morally speaking, give away his property, his liberty or civil service, and the the honor and dignity that he possesses as a citizen, to save his life; can he humble himself of his proud heart, lay aside his gaudy trappings, take a low and a dependent seat, to save his life? We say, this he can consistently and morally do. And thousands have given away all these for the continuance of life. God choosing for Ham and his posterity, upon these conditions, gave, or continued their life. God also, choosing for the Gibeonites and Canaanites that surrendered to David, upon these conditions, continued to them their life. So also, in God's good providence, thousands in Africa have saved their own life, by becoming slaves, by giving up their civil rights and privileges to another, whose duty it then was, to protect and maintain them. In certain conditions and circumstances, the transfer therefore, of our liberty to another, is both a practical and moral act, and all that the abolitionists have said to the contrary, is nonsense at best, theoretical dissertation. We have referred to a few experimental facts, which are better than volumes of theories.

As to the argument drawn from the sinfulness of slavery, in favor of liberty being inalienable, we do consider we have, in this dissertation set aside; having proved beyond the fear of contradiction, from scripture reasoning, that slavery is consistent with the spirit of the law, and of the gospel, with the very nature of God, and with the operation of his providence, and having done this, all their other arguments against slavery, are made void and of no effect.

JAMES LOWRY.